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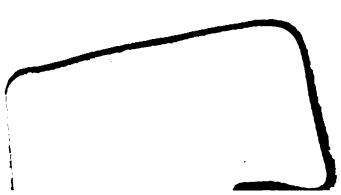

BIBLIOTHECA BODLEIANA

Andrew Agnew

MEMOIRS OF THE LIFE

OF

SIR ANDREW AGNEW

OF LOCHNAW, BART.

Lochnaw Castle

JOHNSTONE & HUNTER, LONDON & EDINBURGH.

1850.

MEMOIRS

OF

SIR ANDREW AGNEW

OF LOCHNAW, BART.

BY

THOMAS M'CRIE, D.D. LL.D.

AUTHOR OF "SKETCHES OF SCOTTISH CHURCH HISTORY,"

ETC. ETC. ETC.

LONDON:

JOHNSTONE AND HUNTER, 26 PATERNOSTER ROW;

AND 15 PRINCES STREET, EDINBURGH.

M.DCCC.L.

EDINBURGH:
PRINTED BY JOHNSTONE AND HUNTER,
104 HIGH STREET.

PREFACE.

THE Author of these Memoirs begs to state, that it was with considerable reluctance that he was prevailed upon to undertake the task which he has now fulfilled. Besides his deeply-felt consciousness of inability to do justice to such a subject, and his involvement in other avocations, too numerous to admit of full justice being done to any of them, the work was surrounded, in prospect, with difficulties of no ordinary magnitude. A life, like that of Sir Andrew Agnew, spent in the prosecution of one main object—and that an object with too many a distasteful, and with others a merely subsidiary one—promised to afford but meagre materials for interesting biography. The materials themselves, when presented, were of a somewhat formidable description. Sir Andrew kept no diary. His annalist was thus deprived of an advantage which, in the case of some recent biographies of the great and the good, has enabled their compilers, with comparative ease, to impart a peculiar life-like charm to their pages. But Sir Andrew never destroyed a letter that

he received; and when it is considered that his warfare was conducted chiefly through the epistolary medium, and that he formed for many years the centre of Sabbath correspondence for the whole kingdom, the mass of letters accumulated in his repositories may be easily conceived. When to this we add Sir Andrew's own letters—kindly communicated by many of his correspondents—it will be admitted, that to cull out of such an immense budget those pieces of information which might be deemed of importance, and to arrange them in such an order as might form a connected narrative, was no easy task;—it was certainly one which, but for the efficient assistance he has received from the family of the late Sir Andrew, the Author must have despaired of accomplishing.

In spite of these disadvantages—moved by tender respect to the memory of the deceased baronet, with whom, in a humble way, he had the honour of occasionally co-operating—impressed also, he would hope, by sincere veneration for the sacred cause with which Sir Andrew's name is identified—and above all, he must confess, yielding to the affectionate importunity of a widowed heart, pleading more effectually in this case than either the calls of God or the claims of man—the Author ventured on the undertaking, and he has found much pleasure in the prosecution of it. The reader, he trusts, will share with him in the feelings of grateful surprise with which, as he advanced in the history of Sir Andrew's career, he discovered so many features of varied and unexpected incident, and so many points of general and enduring interest.

In treating the public life of Sir Andrew, the sources of information were open in the records of Parliament, and other published documents. But, for the elucidation of his private life and character, the Author is indebted to the numerous contributions of his friends and relatives, to whom he now begs to return his most grateful acknowledgments. It would be unjust to conceal his large obligations, in particular, to Lady Agnew, whose untiring devotedness o the memory of a much-prized and much-lamented husband, has supplied the compiler with abundant materials for this department of the volume.

It was proposed at first to insert, in an Appendix, a number of papers illustrative of the facts or principles embodied in Sir Andrew's life. But, as the work advanced through the press, fresh materials were furnished; and it became evident, from the length to which the Memoirs unexpectedly extended, that these articles could not be added without swelling the volume to an inordinate size. This will account for the absence of papers promised in some of the earlier sheets, as likely to be given in the Appendix. It must also serve as an apology, which the Author trusts will be kindly accepted, for the omission of some interesting contributions, which at one time he fully intended to introduce. No apology can be required for adding to these Memoirs, Lady Agnew's interesting reminiscences of Sir Andrew's last hours upon earth; and few would have forgiven the suppression of the beautiful lines, with which Mrs Alexander Stuart Menteath has enabled the Author to close his volume.

No pains have been spared to render the volume, in point

of outward appearance, worthy of its subject. The Illustrations have been finished in a style of elegance and taste, fitted, it is hoped, to reflect credit on all who were engaged in their production.

With regard to his sentiments on points of religious truth, the Author, as he can make no concession, can crave no indulgence. But, with such a model of Christian courtesy and charity before him, he has studiously avoided, in his reflections on persons and parties, all harsh and uncharitable constructions; and if he has given needless offence to the feelings of any, the discovery will be to him matter of disappointment, as well as of regret. He leaves the volume in the hands of the public, with an anxious hope that it may prove a not unacceptable contribution to our religious literature; and with a fervent prayer that it may be blessed for the promotion of the cause of truth, of piety, and of the Sabbath.

EDINBURGH, *November* 1850.

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MEMOIRS, &c.

CHAPTER I.

THE BIRTH OF SIR ANDREW AGNEW—HIS ANCESTRY—AND EARLY CHARACTERISTICS.

1793–1809.

Sir Andrew Agnew, the subject of these memoirs, was born at Kingsale, Ireland, on the 21st of March 1793. He was only child of Lieutenant Andrew Agnew, eldest son of Sir Stair Agnew, the sixth baronet of Lochnaw, and of the Honourable Martha De Courcy, eldest daughter of John twenty-sixth Lord Kingsale, premier baron of Ireland. Thus the late Sir Andrew united in his veins the blood of two of the most ancient and honourable families in the kingdom.

The name of Agnew, or Agneau, is supposed to be of Norman origin; and the family tradition is, that its founder came to England with William the Conqueror. Ancient records point to a very early connection between the Agnews and the De Courcys. In the twelfth century, when the famous warrior, Sir John De Courcy, conquered the province of Ulster,

"he was accompanied, we are told, by Agneau, an Anglo-Norman like himself, who settled at Larne, in the conquered province; and it is well known that the family had very extensive possessions in the county of Antrim, where they were called Lords Agnew, or Lords of Larne."* In the reign of David II. they appear to have come over to Scotland, and acquired the lands of Lochnaw, then a royal castle; and the representatives of the family long held the offices of Heritable Constables and Sheriffs of Wigtounshire.† The high antiquity of the family may be inferred from the fact, that in a parliamentary ratification of its dignities and privileges, passed in the year 1661, it is said to have enjoyed the use and possession of them "past all memorie of man."‡

* See a full genealogical account of the family of Agnew of Lochnaw, in the Appendix, No. I.

† Chalmers informs us, that "Andrew Agnew was the first who obtained, in the capacity of *scutifer* (shield-bearer, esquire-at-arms), the good-will of the Lady Margaret Stewart, the Duchess of Turenne and Countess of Douglas, while she enjoyed Galloway as her dower. In 1426, he acquired from William Douglas of Leswalt the heritable office of the castle of Lochnaw," &c.—(*Caledonia*, vol. iii. p. 395.)

‡ "Ratification in favours of Sir Andrew Agnew of Lochnaw, Knight. Our Soverane Lord and Estates of Parliament ratifies and approves all and sindrie Sir Andrew Agnew of Lochnaw, Kny^t^., Baronet, Shireff-principal of Wigtoun, his charters, rights, and infeftments of his lands and baronie of Lochnaw, with all and sindrie fies, casualties, proffeits, emoluments, privaleges, dignities, &c., according as the samen have been granted by his Ma^ties^ royall predecessours to the said Sir Andrew and his ancestors of long descent, and according as he and they have been in use and possession *past all memorie of man.*"—(*Acts of the Parliaments of Scotland*, vol. vii. p. 364.)

In tracing the descent of those who have distinguished themselves in the drama of life, it is interesting to mark the characteristic features of the mind, descending, like those of the countenance, from sire to son, and vanishing for a time, only to reappear, after the lapse of centuries perhaps, in their descendants. It is still more important, however, to notice the same family likeness when developed in the lineaments of the Christian character. The grace of God is sovereign, not hereditary; it does not flow in the blood, nor follow in the line of entail; yet "the generation of the upright shall be blessed;" and instances are not wanting in which those who, in former days, have been "valiant for the truth upon the earth," have been succeeded in their spiritual as well as earthly honours by some remote scion of their house, who has manifested, in very different times, the noble principle and piety of his fathers. In studying the Agnew gallery of family portraits, one cannot fail to discern occasionally in the grave baron or mailed warrior of the olden time, some striking traits of resemblance to the character which belonged to the subject of the present memoir.

It is probable that Sir Patrick Agnew, the seventh sheriff, who was created a baronet of Nova Scotia by Charles I. in July 1629, was a Royalist. His name appears in the list of the High Commission Court, established in October 1634, for purposes similar to those of the Star-Chamber in England, and the intolerant proceedings of which contributed to produce the outburst against Episcopacy in 1637.

But his son, Sir Andrew, who was knighted in his father's lifetime, took an active share in the cause of the Covenant, then identified with that of civil and religious liberty. His zeal in this cause may be inferred from his having been member of Parliament for Wigtoun during that stormy period; from his having been appointed by Cromwell as Sheriff of Galloway even during his father's life; and from the hardships to which he was subjected at the Restoration. His name appears with £6000 against it in the list of fines imposed by Middleton in the Parliament of 1662;* and "the persons contained in this list of fines," says Wodrow, "so far as I can now learn about them, were, generally speaking, of the best morals and most shining piety in the places where they lived, and chargeable with nothing but being Presbyterians, and submitting to their conquerors (during the Commonwealth) when they could do no better."† In January 1682, the same knight was deprived of the sheriffdom of Wigtounshire, so long held by the family; and the office was conferred on the notorious Graham of Claverhouse. The reason assigned for superseding Sir Andrew Agnew was, that he declined to take the test—a self-contradictory oath, imposed purely for the purpose, it would seem, of excluding all con-

* The fine set against Sir Andrew's name in Wodrow's list is only £600. This, however, is a mistake of the press. The sum of "Sex Thousand p^{d}" is distinctly given in the Act, as having been levied on "Sir Andrew Agnew, Shirreff of Galloway."—(*Acts of the Parliaments of Scotland*, vii. 427.)

† Wodrow's *History*, vol. i. p. 270.

scientious men from offices of state.* "The Scottish Privy Council," says an author deeply tinctured with prejudice, "sent down the well-known John Graham of Claverhouse, to shew the Agnews, at the end of two hundred and thirty years, *how to execute the office of sheriff during such times.*"† The true reason, as Fountainhall has shown, was, that Sir Andrew would not lend himself to be the mercenary and merciless tool of Government in oppressing, for conscience' sake, the people under his jurisdiction. The natives of Wigtounshire and Galloway, in general, concurred zealously in the Reformation. They were sound, intelligent, and conscientious Presbyterians. Many of them, during the reign of persecution, had become obnoxious to the unprincipled Government of Charles II., by harbouring "intercommuned" ministers, attending conventicles, and receiving what were then termed "unlawful baptisms." Their worthy sheriff, like Sir John Dalrymple of Stairs, and others who were friendly to the persecuted cause, and involved, either personally or through some of their relatives, under the sweeping edicts of Government, endeavoured to compromise matters by inflicting fines of

* The late Sir Andrew, who was familiarly acquainted with the ancient history of Scotland, turned my attention once to the pernicious effect which the imposition of such oaths had produced on the country at large, by debauching the consciences of men, and preparing the Scots for so tamely submitting, as they did after the Revolution, to various encroachments on their religious liberties;—a fact not so generally noticed as it deserves, and of which I have made use elsewhere.—(See *The Bass Rock, its Civil and Eccl. History*, p. 23.)

† Chalmers' *Caledonia*, vol. iii. p. 363.

trifling amount on those delated by the curates or hunted down by the soldiery.* Such an interference with their military commissions could not be tolerated by those then in power; and accordingly, Claverhouse, who had no scruples to overcome, and whose opinion of the province which he was sent to govern, or rather to subdue, he expressed in Council by saying, he believed "there were as many elephants and crocodiles in Galloway as loyal or orderly persons" —"shewed the Agnews how to execute the office of sheriff," by exacting free quarters for his soldiers, and levying the most exorbitant fines, a large share of which found its way into his own pocket.†

This worthy progenitor of the subject of our memoirs has not escaped the reproach which High Tory historians have usually bestowed on the memory of all who distinguished themselves in the cause of the Covenant. After mentioning that Sir Andrew obtained from Charles II. in 1661, a confirmation of his lands and offices, which he held till his death in 1671, Chalmers has added: "Here is the example of a man who could equally live and prosper, during the conflicts of civil war, or during the *easy quiet of peaceful days.*" ‡ This taunt is as unmerited as it

* Sir John Dalrymple was charged by Claverhouse with traversing and opposing his commission,—which contained "a power both civil, criminal, and military, of sheriffship and justiciary,"—with imposing mock fines, and with having offered him a bribe of £150 sterling, "to connive at the irregularities of his mother, Lady Stairs, his sisters, and others."—(Fountainhall's *Decisions*, vol. i. p. 201.)

† *Ibid.*, vol. i. pp. 191, 201.

‡ *Caledonia*, iii. 363.

is foolish. The confirmation was granted *before* the commencement of "the easy quiet of peaceful days," as Chalmers terms those halcyon times, when whole districts of the country were placed under martial law. Sir Andrew, as we have seen, tasted the blessedness of those days in the shape of a fine of £6000, and deprivation of his sheriffship; and if he did contrive, notwithstanding, to "live and prosper," it was not as many of the minions of Charles did, at the expense of principle and conscience. It is pleasing, indeed, to remark, that while many of the families implicated in the sanguinary persecution of that period have perished from the earth, those who were distinguished for their fidelity continue still to "live and prosper;"—a striking verification of the pious motto which this same Sir Andrew inscribed on the old castle of Lochnaw, when he augmented it in 1665:—"EXCEPT THE LORD BUILD THE HOUSE, THEY LABOUR IN VAINE THAT BUILD."

This faithful scion of the house was succeeded, in 1671, by his son, who bore the same name—a name which has been borne by so many in the family—and who trod in his father's steps. He took an active share in the Revolution of 1688; and the Estates, approving his zeal, restored him to his hereditary office of sheriff.* It may be here mentioned that this Sir Andrew was succeeded, in 1698, by his

* On the 4th of May 1689, "The report of the Committee for restoring Sir Andrew Agnew of Lochnaw to his heritable sheriffship of Wigton, was read and approved."—(*Proceedings of the Convention*, p. 46.)

son Sir James, who joined with his father in active zeal for the Revolution; and Sir James, dying in 1723, was succeeded by his son Sir Andrew, the famous Lieutenant-General, who was the last of the family that held the heritable jurisdiction of sheriff, all such jurisdictions having been abolished in 1747.*

Many are the traditional anecdotes related of this distinguished officer. Some of these are so characteristic of the family features afterwards developed, in a modified form and on a very different stage, by his late descendant, that they will not, we hope, be deemed out of place in his biography. "Sir Andrew Agnew, famous in Scottish tradition, was," says Sir Walter Scott, "a soldier of the old military school, severe in discipline, stiff and formal in manners, brave to the last degree, but somewhat of a humorist." This is, on the whole, a correct description of the man. It was he that delivered the well-known laconic address to his troops when on the eve of an engagement: "Weel, lads, ye see these loons on the hill there? If ye dinna kill them, they'll kill you!" The cool courage of the veteran appeared on another occasion. Being on duty with his regiment at the battle of Dettingen, where his Majesty George II. commanded in person, he was ordered to guard a pass at the outskirts of the British army. One day, just at the dinner-hour, he was informed that a body of the enemy's cavalry was approaching. "The

* He was allowed, for his jurisdiction of sheriff, £4000, which evinces that the office was of considerable value.—(Chalmers' *Caledonia*, vol. iii. p. 364.)

loons," exclaimed Sir Andrew, "will never hae the impudence to attack the Scots Fusileers!" and he ordered his men to take dinner, alleging that they would fight all the better for it. To the dismay of his officers, who witnessed the gradual approach of the enemy, he set them the example; till at last, as he was in the act of picking a bone, a shot struck it out of his hand, upon which, declaring that "They were in earnest now," he rose, and made arrangements for meeting the enemy. Observing the French cuirassiers coming on at a charging pace upon him, he well knew that the usual mode of resistance to this manœuvre would be useless, as these troops, which were of the royal household, were mounted on the best horses, and not only provided with iron cuirasses, but had them also buckled on to the saddles, so that the bayonet could make no impression. He therefore ordered his men to open, to allow the cavalry to pass between the platoons, knowing that they would retreat as soon as they discovered the main body of the army. On their return, he ordered his men not to fire "till they saw the white of their een," and to aim at the horses; by which means, on the cattle falling, their riders, bound to the saddles, were speedily dispatched or taken prisoners. After the action, the king observed to the worthy baronet, "So, Sir Andrew, I hear you let the French get in among us?" "Yes, please your Majesty," replied he, "but they didna win back again!"*

But the exploit for which this hero is best known

* Playfair's *Family Antiquities—Baronets of Scotland.*

among us, was his gallant defence of Blair Castle, the seat of the Duke of Athol, when blockaded by the rebels under Lord George Murray, the Duke's brother, in 1746. Having been sent to secure this castle, the Duke being absent on the Continent, Sir Andrew found himself, on the morning of the 17th March, so unexpectedly attacked, that he had barely time to secure himself and his garrison of 270 men, rank and file, within the massy walls of the house, when he was closely invested by the insurgents. The provisions in the castle consisted chiefly, if not wholly, of a small quantity of biscuit and cheese; the ammunition did not amount to more than nineteen cartridges to each man. Here, however, notwithstanding disparity of numbers, and the want of all ordinary preparation for a siege, the veteran determined to maintain his post, and made his dispositions accordingly. The garrison was immediately put on short allowance, and enjoined to observe the strictest economy in the expenditure of powder and ball. In vain did the enemy resort to assault, to stratagem, to intimidation, to insult. In vain did they try at one time to starve him out, at another to irritate him, "heaving up stones, with coarse jokes, especially against Sir Andrew, of whose *peculiarities* they seemed to have been very well informed." The intrepid commandant was neither to be cajoled out of his caution, provoked into rashness, nor frightened into capitulation. Once only, his temper, naturally choleric, burst into flame. Lord George Murray had sent him a summons,

"written on a very shabby piece of paper," commanding him in due form to surrender to "his Royal Highness the Prince Regent!" Dreading the humour of Sir Andrew, not a single Highlander could be prevailed on to be the bearer of this cartel; and the perilous mission was undertaken by a comely maid-servant from the inn at Blair, who conceived herself to be on so good a footing with the young officers, that she ventured to approach the castle, and use her influence to induce them to surrender, or at least to convey the message to the general. One of them, a poor debauched lieutenant, was induced by the rest, in a frolic, to carry the paper to the formidable old man, who no sooner heard its purport, than he drove the lieutenant in a fury from his presence, vociferating after him on the stairs the strongest epithets against Lord George, and deadly threatenings against any other messenger he might send; on overhearing which, the poor girl fled in dismay, glad to escape with her life. Sir Andrew's high sense of discipline rendered him, though fond of a jest, intolerant of all frolic, even at the expense of the enemy, while engaged in the serious business of war. During the siege, some of the younger officers having obtained an old uniform coat of the general, stuffed it with straw, and placed it in a small window of a turret, with a spyglass in the hand, as if reconnoitring the besiegers. The Highlanders tried all their skill on this figure without effect. At length Sir Andrew became curious to know what could possibly induce so constant a fusil-

lade upon that particular point of the castle; and on discovering the trick, indignant at the damage that would be inflicted on the stone and lime of the castle by so incessant a fire, he resolved to punish the culprit with somewhat of a practical joke in return. He ordered him into the thick of the fire which he himself had raised, saying, "Let the loon that set it up, just gang up himsel' and tak it doon again."* Famine now stared the gallant defenders in the face, and they might soon have been reduced to the last extremities; but on the morning of the 1st of April, they were relieved by the timely intelligence, conveyed by the same adventurous maiden, that the Highlanders had retired in the night. Still Sir Andrew, who being shortsighted could not have the evidence of his own eyes, and would not trust to the eyes of others, ordered the garrison to be shut up till further orders; and the wary old campaigner would not flinch from his fortress, till the Earl of Crawford arrived next day with a detachment of cavalry for his relief; upon which, the garrison being drawn out, Sir Andrew formally received his lordship at the head of it with this compliment, "My lord, I am very glad to see you; but, *by all that's good*, you have been very dilatory, and we can give you nothing to eat!" To this his lordship answered, with his usual good-humour, "I assure you, Sir Andrew, I made all the haste I possibly could; and I hope that you and the officers

* Sir Walter Scott has not given the last part of this story correctly.—See Scott's *Tales of a Grandfather—Misc. Works*, iii. 434.

will do me the honour to partake with me of such fare as I can give you." *

It deserves to be added, that the hero of Blair, with all his eccentricities, was a good man, and that in consequence of his strict attention to religious duties, in which he met with little sympathy, he exposed himself to trials of moral courage, hardly less severe than those which had tested his military prowess. He was succeeded in his title and estates by his fifth son, Sir Stair,† the grandfather of our Sir Andrew. Sir Stair was born October 9, 1734, and died June 28, 1809, in his seventy-fifth year. He was much beloved and respected by his tenantry, who cherish his memory even to this day, with a gratitude which the following anecdote may serve at once to account for and to justify. Sir Stair always let his farms at very low rents, though he insisted on their being punctually paid, and would allow no arrears. On one occasion a person had been em-

* "An Original and Genuine Narrative, now first published, of the Remarkable Blockade and Attack of Blair Castle. Written by a Subaltern Officer who served in the Defence." (Ensign, afterwards General Melville.)—*Scots Magazine*, 1808, pp. 330, 410.

† Lieutenant-General Agnew had a very numerous family, amounting to no fewer than six sons and eleven daughters. Returning home from foreign service, he found his fifth son, who was born during his absence, sitting on his mother's knee. This, in those days of rare and difficult communication, was the first intelligence he had received of the addition to his family. "What's this you hae got, Nellie?" was his first salutation. "Another son to you, Sir Andrew." "And what do you call this boy?" "I have called him Stair, after your marshal," she replied. "Stair! *Sir* Stair!" cried Sir Andrew after a few minutes' silence, "Sir Deevil! it disna clink weel, Nellie." So it was, however; though the fifth son, he did become Sir Stair.

ployed to value the farms, and on sending in his report was invited to dine at Lochnaw. Running his eye over the report, Sir Stair found to his amazement, that the valuations were far above the rents he was receiving; till, coming to one farm set down at three times the former rental, he could stand it no longer. Indignantly throwing down the report on the floor, he rung the bell, and, pointing to the document, demanded to know who had sent him that. He was informed that the valuator was waiting to dine with his honour. "Na, na," said Sir Stair, "I canna see him: he would ruin baith me and my tenants out of house and ha'; send him awa'—send him awa'—he canna stay here!" It would be well if some of our landed gentlemen would take the lesson implied in Sir Stair's homely and emphatic language, that farms, not being like furniture, put up to auction and sold off to the highest bidder, but remaining in the hands of the owner and only lent out for use,—the interests of landlords and those of their tenantry are bound up together.

Of the De Courcy family, to which the late Sir Andrew Agnew stood related by the mother's side, it is not necessary to speak so particularly. It is known in our annals as one of the proudest and the most puissant families in the kingdom. We shall confine ourselves to one historical incident, illustrative of their character, relating to Sir John De Courcy, already noticed as the founder of the house in Ireland. This hero, who was created Earl of Ulster, had been confined to the Tower on the accusation of his rival,

Hugh De Lacy Earl of Meath, when a dispute arose between John King of England and the King of France, about the title to the Duchy of Normandy, which, as usual in these times, was referred to two champions to decide. The French champion was ready, but none of King John's subjects would answer the challenge. In this dilemma, the king was informed that John De Courcy was the only man in his dominions who could, if he would, enter the lists with such a champion. A royal message was sent to the Tower commanding his service, but twice did the high-spirited and deeply-offended earl refuse to obey the summons; and it was not till the third message came that he consented, for the crown and dignity of the realm, to hazard his life. The combat being appointed in Normandy, the earl's own sword was sent for out of Ireland; but when the day came, and the champions had entered the lists in the presence of the Kings of England, France, and Scotland, the French champion, not liking the strong proportions of the earl, nor the terrible weapon he bore in his hand, when the trumpets sounded the last charge set spurs to his horse, broke through the lists, and fled into Spain, whence he never returned. The victory was thus adjudged to the Earl of Ulster; but the king, anxious to see some proof of his great strength, ordered a mailed helmet to be laid on a block of wood; and at one blow the earl cut the helmet asunder, and buried his sword so deep in the wood, that none there present but himself could draw it

out again. His honours were restored, and, being asked what more he desired, the earl replied, that he had titles and estate enough, but desired that he and his successors might have the privilege, after their first obeisance, to be covered in the royal presence of the Kings of England, which the king granted; and the proud privilege is preserved in the family to this day.*

The birth of the late Sir Andrew took place under circumstances which impart to it a melancholy interest. His father, Lieutenant Agnew, during a visit which he paid, with his bride, to the paternal home at Lochnaw, was seized with sudden illness, the result, it is said, of over-exertion in hunting, and died on the 11th of September 1792, in the twenty-sixth year of his age, within four short months of his marriage.† The disconsolate young widow, stunned by the sudden blow, returned to Ireland in a very weak state of health, and suffered so much and so long before her delivery, that the medical men announced to her mother, Lady Kingsale, their fears that it would be impossible to save both mother and child.

* Playfair's *Family Antiquities—De Courcy.*

† To the character of this lamented young man, one of his brother-officers, Captain Watson, bears the following testimony, in a letter to Sir Andrew, dated March 29, 1833, which must have been all the more gratifying to him, that it was accompanied with a cordial approbation of his efforts to secure the better observance of the Sabbath:—"My acquaintance with your truly respected father began at Chatham. We were a twelvemonth in garrison there. He was indeed beloved by all his regiment, and esteemed by all who knew him. I never knew any officer more beloved. He was also a very handsome man."

It was a painful moment, but Lady Kingsale, always trusting that the infant would be spared to the afflicted mother, entreated for a delay of *five minutes*. This was allowed, and the birth was safely accomplished, though not without great difficulty. No sound was heard when the infant entered this world of sorrow, and fears were entertained for his life; but, by the prompt use of means, he was restored to animation. God had work in store for the posthumous child; and the mother lived sufficiently long to discover and to appreciate the holy purposes to which the life, so wonderfully preserved, was afterwards so zealously devoted. His early youth he spent in Ireland, residing generally at Kingsale, under the care of his mother, and the guardianship of his maternal grandfather and grandmother, till he succeeded to his property. From the place of his birth, and his connection with Ireland by the mother's side, Sir Andrew used afterwards, when taunted with his "Scotch Bill" and his Scotch prejudices, to maintain, with a mixture of playfulness and policy, that he was neither Scotch nor English, but a good Irishman.

From his earliest years, young Andrew was held up as a model to all those of his own age; manifesting from the first that steadiness of character for which he was so conspicuous in after life. Without the advantage of a religious education, it is worthy of remark that he was always most scrupulous in acting up to his idea of what was morally *right*, and opposed to every thing like deceit. In those days it was quite

common to write on the margin of newspapers transmitted by post, and to purchase smuggled goods; and many a time was the youthful moralist laughed at for his preciseness in objecting to such practices as frauds on the revenue. Still, this high and chivalrous tone of morality in all things did not fail to gain him universal respect, and produce its influence even upon his elders.

As a boy, he was distinguished by a singularly sweet and amiable disposition. Tenderly brought up by a devoted mother, and surrounded by loving relatives, his affections, naturally warm, were drawn out in the genial atmosphere of kindness around him. "Sir Andrew's beautiful character," says one of his noble female relatives,* "which showed itself from the time he could speak, continued to improve from day to day; and all those friends and relations by whom he was surrounded, held him up as a pattern to all those of his age." He was the idol of the whole family, and greatly beloved by all who knew him. And never was kindness more amply reciprocated. The grave has closed over many who would have gladly borne witness to his amiable character, as they continued to the last to speak of him with enthusiastic affection. Some, however, still survive, who retain to this day a lively recollection of the goodness of heart, the generosity, and the thoughtful benevolence which even then characterised the boy. One instance of his consideration for the feelings of others was long remembered

* The Honourable Mrs Hamilton, formerly Anne De Courcy.

and gratefully acknowledged by the persons, comparatively strangers, towards whom it was displayed. A party of gentlemen having dined together on the water, by some untoward accident the small boat in which they returned was upset, and two of the party, married men, were precipitated into the water, but immediately rescued. Little Andrew instantly ran off to their houses, fearing lest the news of the accident should reach their wives and relatives without being accompanied by any assurance of their safety. It may be easily supposed that a temper so amiable would lead him especially to avoid every thing that could give pain or uneasiness to his only remaining parent. It is remembered that on one occasion, when wrestling in perfect good-humour with a companion of his own age, one of the short daggers which they were foolishly playing with, pierced his arm, and the blood flowed in a manner that alarmed the youthful combatants. The first thing that young Andrew said, was, "O take care that my mother does not know of it! she would be in such distress!" His companion, who was in the greatest distress himself till assured by the doctor that there was no danger, used to say, in relating the accident, that he should never forget "how completely the dear little fellow's concern for himself was swallowed up in solicitude for his mother." There are many who can tell how beautifully this unselfish and delicate regard to the feelings of others, the germ of all true politeness and courtesy, was developed under the influence of religion in his future career. The mother towards

whom this devoted affection was shown, was in every respect deserving of it. All who knew her bear testimony to her singularly amiable character. Indeed, if we find in the family of Agnew traces of the firmness and determination which characterised Sir Andrew, it is equally apparent that he was indebted, so far as natural temperament is concerned, for the sweetness, affability, and gracefulness, with which these sterner virtues were accompanied, to his excellent mother.*

As he advanced in life, his correct moral feelings made him shrink with instinctive disgust from the vices common to youth, and more especially from the habits, then not uncommon even among the upper classes, of drinking and swearing. Into the first of these vices no temptation could ever seduce him; and with regard to the latter, profane language, even in the less offensive form then prevalent in society, his better taste led him constantly to avoid. On this point, he treasured up a word which once fell from his grandfather, Lord Kingsale. Walking one day with his lordship, who held him by the hand, they met a person who, in the course of their conversation, used an oath. On his leaving them, little Andrew looked up wistfully in his grandfather's face, and asked "my lord," as he regularly styled him, what *that* meant? His lordship explained that the man was swearing, and that it

* The Honourable Martha Agnew, the late Sir Andrew's mother, was born 31st January 1774, and died 27th February 1833, aged fifty-nine.

was very wrong, adding emphatically, "It may truly be said of it, that it is *a most profitless vice.*" The expression stuck to the boy's mind, and often has he been heard to allude to it. "A word spoken in season" (and what season so favourable as youth?) "how good is it!" As a proof of the confidence reposed in him when a mere child it may be mentioned, that Lord Kingsale having raised a troop of yeomanry, at a time when there were apprehensions of a rebellion in Ireland, Andrew was intrusted with the pass-word or countersign, by which each night friends might recognise each other. Proud of the honour of being entrusted with a secret of which even his mother was kept ignorant, the little yeoman, who wore a uniform like that of the corps, never betrayed his trust. At this time he could hardly have been six years old. Another anecdote, relating to much about the same period, has been preserved. During the time of party processions in Ireland, he had got an orange lily stuck in his breast, which Lord Kingsale observing told him to take it off. "It is Orange Boven," said the boy. "Take it off, Andrew," said his lordship; "and mind, *never unnecessarily do any thing that may give pain to a fellow-creature.*" And it may be truly said that he never did.

Still, though he undoubtedly had a higher standard of morals than most boys of his age, and evinced a desire to act up to it, as well as to see others do the same, we would not represent him as faultless. In his confidential moments, he has spoken of sudden gusts of passion to which he was then liable, and of

great inward dissatisfaction with himself and all around him, the cause of which he could hardly tell, though it made him miserable. He was regular in his attendance on the Church of England, to which his mother belonged; and when he heard from the pulpit the precepts of the gospel, he would feel mortified at his own deficiencies, and astonished that no one seemed trying to follow out these lessons in practice. Of the thoughtlessness incident to youth, he would often speak feelingly; and to guard against it he would recount an example of it in his own case. When a mere boy, he was amusing himself alone with a pistol; it was loaded, and seeing a gentleman on horseback coming slowly along the road, the thought suddenly struck him how amusing it would be to witness the effect of the report on the horse. The pistol was fired from a place of concealment; but never, he said, should he forget the horror of the moment, when he saw the frightened animal furiously plunging and struggling with its rider, and perceived the imminent danger in which the gentleman was placed by his inadvertent act. He returned home thoroughly ashamed of himself, and needed neither homily nor penalty to cure him of such practical jokes in future.

It only remains to be observed of his "childhood's days," that the young heir of Lochnaw showed a fondness for music, drawing, and poetry, all of which he cultivated as they came in his way; but his favourite amusements at this time were, strange to say, architecture and heraldry. The latter especially

became, without any one influencing his taste, so much of a hobby with him, that by dint of inquiries he drew out from very scanty materials a genealogical table of his own family arms. In the perusal of history he found great assistance afterwards from his knowledge of heraldry and genealogy; and he would say that his favourite study, far from ministering to pride, as was sometimes thought, rather tended to promote humility. It taught him, that while many were as regarded rank below him, many were also far above him; and the higher any one rose in family distinction, he argued that it must be the more humbling to think how far he came short of worthily filling his position in society.

What doth he get, who e'er prefers
The 'scutcheon of his ancestors?
This chimney-piece of gold or brass?
That coat-of-arms, blazon'd in glass?
When these with time and age have end,
Thy prowess must thyself commend.
The smooty shadows of some one
Or other's trophies, carved in stone,
Defaced, are things to whet, not try
Thine own heroicism by.
Forecast how much thy merit's score,
Falls short of those that went before;
By so much art thou in arrear,
And stain'st gentility, I fear.
True nobleness doth those alone engage,
Who can add virtues to their parentage.*

* Copied by Sir Andrew, when very young, from "Otia Sacra," by Mildmay, Earl of Westmorland, 1648.

CHAPTER II.

SIR ANDREW'S ESTATE—HIS EDUCATION—HIS MARRIAGE.

1809—1816.

Upon the death of Sir Stair Agnew, his paternal grandfather, in June 1809, Sir Andrew, now only sixteen years of age, accompanied by his mother and Lord Kingsale, went to take possession of his estate in Wigtounshire. He was not a little disappointed, on his first arrival at Lochnaw, with the grim look of the old castle, and the neglected state of the grounds around it. The trees, long undisturbed, had formed a barricade, through which he could with difficulty make his way on all fours; and the swamp below, which had once been a lake, was now any thing but ornamental. The whole was so different from what his imagination had pictured, that his spirit died within him as he surveyed his doleful possessions; and he has confessed to having strongly felt the temptation of becoming an absentee, drawing the rents of his property, and enjoying them in some more favoured spot of the earth. Long and earnestly did he ponder over this idea. No early associations bound

him to the seat of his ancestors. The retired and remote neighbourhood of Lochnaw was unlike unsuited to his social disposition and to his previous mode of life. He felt he had but two alternatives,—either to remain and endeavour to alter the whole face of things around him, or to remove and think only of selfish enjoyment. He decided at length for the former; and as he made up his mind to remain, inwardly resolved, that whoever came after him should not, as far as he could prevent it, find occasion for the same depressing feelings and the same mental struggle. And faithfully did he fulfil his resolution. By constructing roads (of which there were formerly none worthy of the name), by extensive plantations, by draining and improving the land, by restoring the loch, and enlarging the castle, he gradually changed the aspect of the place, and lived to see his domain rising into a little earthly paradise around him.

The first object on which he set his heart was the formation of a suitable garden, for which purpose he procured the services of Mr John Hay, late planner in Edinburgh.* A little incident at this stage may serve to show how ardently Sir Andrew, young as he was, entered into these pursuits. Lochnaw being situated in a peninsula, on the neck of land

* Mr Hay was originally a gardener and seedsman, but in his latter years devoted himself to the profession of a planner or landscape gardener. He was an elder in the late Dr M'Crie's congregation, and held in high estimation by all who knew him. Tall and erect in person, and accustomed to good society, he manifested to the last the dignified politeness of a gentleman of the old school. What is better, he was truly a good man and a humble Christian. Mr Hay died in 1836.

in Wigtounshire which lies nearest to Ireland, it was not easy to find a sheltered spot with the right exposure for a garden. After fixing on what appeared the most eligible site, Mr Hay began his measurements. The youthful proprietor, still unsatisfied, and with his mind quite full of the subject, dreamt that night of making his way through a thicket on the side of the house where the loch once stood, and there discovering on a sloping bank a much more desirable site for the projected garden. On awaking next morning, he lost no time in hastening alone to this plantation, pushed through it with considerable difficulty in a straight line, and there found the spot he had seen in his sleep, but had never seen before, lying across the stream which then drained the loch. On examining it, he was convinced that it was superior in situation to that which they had selected. At breakfast he communicated his adventure to Mr Hay, and he has often said he should never forget the good gentleman's delight, when, on taking him to the spot through the wood, his practised eye at once saw the advantages of the new site, with the stream as a boundary on the one side, and the wood as a shelter on the other. Mr Hay set to work anew, and testified to the wisdom of the choice, if not to the wonder of the dream, by declaring, "that he was almost literally roasted by the sun while he was laying out the upper walls."

While thus eagerly bent on cultivating his paternal acres, Sir Andrew manifested a still more laudable resolution to complete the cultivation of his own

mind. His early education had not been neglected. Though he never had attended any public schools, he had prosecuted his studies under the care of an English clergyman, the Rev. Mr Stewart, who kept a private school of a superior description in Ireland, and who thought highly of his young pupil. Sir Andrew did not at this period of his life display, nor did he ever pretend to possess, those brilliant accomplishments or high intellectual powers which raise some to eminence, and give them the command of their fellow-men. But he possessed faculties which, under due cultivation, might make him useful to them—a sound judgment, a discriminating taste, and a quick discernment of what was right in principle and in practice. He had made good progress in the usual branches of early education; but until nearly arrived at the period when he entered on his estate, he had not, in his own estimation, felt any desire, or made any real effort, after the acquirement of knowledge. It showed no small energy of mind, that on coming to Scotland so young, and surrounded by temptations of every description, he took his education quite to heart, and of his own accord used means to forward it, by putting himself to college. He spent the winters of 1810 and 1811 in attending the classes at the University of Edinburgh.* A good memory enabled him to retain what he had acquired; and he now laid the basis of that general informa-

* The classes he attended were those of Moral Philosophy under Dr Thomas Brown, and of Chemistry and Pharmacy under Dr Hope—both of which he attended during two sessions.

tion for which, as all who knew him are aware, he was distinguished in after life.

At the same time, with all this solidity and seriousness of purpose, the young baronet was far from being insensible to the pleasures and gaieties of fashionable life. A stranger as yet to the restraints of religious principle, properly so called, the love of the world reigned paramount in his heart; he knew no better portion than its enjoyment, and aspired to no higher reward than its approbation. He was fond of dancing, an exercise in which he excelled. Graceful in his appearance and manner, he was a general favourite among the votaries of fashion. Before he attained his majority, he had passed the ordeal of four winters in the gay world of Edinburgh and London—"the admired of all admirers,"—his society eagerly courted, and the voice of flattery ever sounding in his ears. But still, even at that period, the domestic circle seemed to be what he loved best, and his very gaiety was exalted by the benevolence of his character. Trained in the society of his distinguished female relatives,—some of whom, though his aunts, were nearly of an age with himself,—his manly attentions, ever at the service especially of the aged and infirm, or those that appeared to him to be neglected, were bestowed on all with so much feminine gracefulness and delicacy as to excite general observation. It is told, that when in London, and frequenting the ball and the opera, the attendants at the door, and even the police, have said to him, as he returned from again

and again assisting parties to their respective carriages, "Really, Sir, you give yourself a *very* great deal of trouble!" "Why, Sir Andrew," said a gentleman meeting him on several of these embassies, "in you the days of Scottish chivalry seem revived again." We notice these little traits to show, that the same generous and unselfish character which marked the subject of our memoirs when a child were visible in the gay young man. But a still higher testimony is borne to this part of his character, by one of those female relatives to whom we have just referred. "I may add," she says, "one pleasing characteristic of Sir Andrew—*he never forgot an old friend,* and could not even understand the littleness of mind of those persons, who would receive cordially an old acquaintance in one place, and not notice him when in higher company." The generality of our readers may be less prepared to learn, that Sir Andrew had a strong sense of the ludicrous, and possessed no small share of pleasantry and quiet humour; a trait in his character known only to those who enjoyed his intimate acquaintance, and which may be seen breaking out occasionally in the course of these memoirs.

Still, while seeking amusement after the way of the world, Sir Andrew felt that he was not happy; he was dissatisfied with himself, and gradually became disgusted with the idle and insipid dissipation around him. His better feelings gaining the ascendency, showed him that such pleasures, even supposing them to be innocent, as he then did, should never be made the business of life; and therefore, with a strong

effort, he broke through them all, and took up a fixed determination to go to Oxford, there to devote himself to his studies, and thereafter to travel on the Continent. On arriving at Oxford, about October 1812, he found that he could not enter as a graduate at any of the colleges, but that he might have a tutor, with whom he might take lodgings, and attend the classes,—an arrangement which he greatly enjoyed. A letter, addressed about this time to his mother, gives us his first impressions of college life. The fact of its being written on the evening of the SABBATH, evinces how differently he must have *then* thought of its sanctity:—

"OXFORD, *Sunday Evening, 8th November* 1812.

"MY DEAREST MOTHER,—I received your letter of Friday evening to-day. I now like this place much better than I did for the first few days, as I am beginning to feel myself at home. I dined last Thursday at the high table in the hall at Brazen-nose, at which the principal fellows and masters sit. In the evening I had an opportunity, for the first time, of seeing how the sage gentlemen of the University live. Immediately after dinner, they retire to what is (very improperly) called the Common Room, where a table is placed near a great fire, covered with fruits and wines, and spend a very rational evening; but you will scarcely believe that *books* are never mentioned. People here seem, with one consent, to forget while in company that there are such things. I dined yesterday with Richard Napier at All-Souls, of which college he is a fellow. Remember me to Sir William Bruce. Mention how Mr Meade is, as I think John would like to hear from others than his own family. Don't forget to send a pretty message to Mr Johnson."

The impression which he left on the minds of his fellow-students at this period, may be gathered from the following extract of a communication from the Rev. John Meade, now a clergyman of the Church of England, to whom he familiarly refers as "John," in the above letter:—

"Sir Andrew was remarkable, as a young man, for those qualities which, growing with his growth, became afterwards the ornaments of his maturer years. Benevolence, sweetness of temper, refinement, and elegance of mind, were a cluster of graces which Nature seemed to throw, unsought, upon his youth; and although the latter quality is not always appreciated among very young men, yet, in Sir Andrew, it was so wholly without affectation, that it did not in any way detract from his popularity among his contemporaries, although it distinguished him so much above other youths, even of his class. He had ever a just sense of religion, although, when at Oxford, his opinions had not settled down to those serious and decided views which placed him afterwards in so conspicuous a position before the religious world. But even as a young man, his purity and morality were, to *human* eye, unblemished; while his affectionate and dutiful conduct as a son, his courtesy, and kind attentions to all, gained him universal esteem and love.

"Sir Andrew, while at Oxford, was never what is called 'a hard student;' but he had a general taste for letters, particularly for history and genealogy. He knew more than most men of heraldry, and was full of entertaining anecdotes respecting noble Scottish families; not the least amusing of which were some respecting his own ancestors, especially Sir Stair and Sir Andrew Agnew. He pursued his classical studies diligently, under the direction of his tutors, particularly of Mr Johnson, to whom he was much attached."

"I should say," writes the Reverend Dean Milman, "that my impression of him at College is best expressed by the words, that he was a born gentleman, quiet in manners, unpretending in every respect, and, to those who knew him intimately, singularly amiable."

Charles Henry Johnson, to whom a passing allusion is made in the preceding letters as Sir Andrew's tutor, was a very superior person both in character and accomplishments. "This young man," says Mr Meade, "was indeed a person eminently calculated to attach and improve such a pupil as Sir Andrew. He was a scholar of considerable distinction. His manners and disposition were most amiable; he was a cheerful and entertaining companion, and a young man of excellent heart and sound principles."

A little anecdote, which Sir Andrew used to tell with much pleasure, shows that in Mr Johnson he was fortunate enough to meet a faithful mentor of no common sagacity. Visiting a collection of pictures one day in his company, Sir Andrew displayed his critical knowledge by affecting to find a blemish in almost every production of art before him. The tutor quietly listened to his remarks; but, on coming out, he turned to his pupil, and said:—"Now, Sir Andrew, you have been very severe; but don't you know that it requires a great deal more genius to find out the beauties of pictures than their faults?" This well-timed rebuke, Sir Andrew said, he never forgot, and acknowledged that it had been of service to him all his life. He was not destined, however, to enjoy

long the benefit of this tutor's society; and sudden and solemn was their parting. Mr Johnson had tried for a fellowship, but failed: the successful candidate was a particular friend of his own and of Sir Andrew. The friends had dined, as usual, in company with each other, and Mr Johnson retired earlier than the rest, complaining that he felt unwell, and would go to bed. This was the only preparation which his attached pupil had for the awful intelligence in the morning, when his negro servant, John Gibbs, burst into his room exclaiming, "Mr Johnson is dead!" He flew to his bedside, and found, to his consternation, that it was too true. A *post-mortem* examination proved that more than one disease existed sufficient to account for the catastrophe; but it was thought at the time, naturally enough, that disappointment at his failure in obtaining the fellowship had hastened the departure of his gentle spirit.* This solemn event threw a gloom over the whole University, chilling for a season the flow of spirits, and arresting the thoughtlessness of health and youth.

On the susceptible mind of Sir Andrew the impression was profound and ineffaceable. It was the first shock he had experienced since his birth,—the first

* The following lines, inscribed on the tablet over poor Johnson's grave, were from the pen of Professor Cardwell:—

Oh! 'twas a spirit, reader, like the calm
And placid aspect of the evening heavens;
For o'er its bright and settled characters
Of goodness, beam'd, with softer radiance,
The social charities—those wreaths of light
That stream'd and mantled over it.

March 12, 1813.

death-trial with which he had been visited; and for a while it completely stunned and unnerved him. "I well remember," says one of his female relatives, "his letter announcing it, and towards evening his driving to the door at Clifton in his carriage, in a state of grief and amazement!" As soon as the funeral was over, his physician, Dr Kidd, then Professor of Mineralogy at Oxford, accompanied him to his mother's residence at Clifton. He did not speedily recover his spirits, though he returned to Oxford under another tutor; and he never ceased through life to speak of his friend Mr Johnson with the greatest affection. Those who remember the well-known incident of a similar kind in the life of Martin Luther, and the effect which it had on the mind of the Reformer,* will not be surprised to learn, that the shock and anguish inflicted on the young pupil by the sudden and premature death of his tutor, imparted a graver turn to his character; and by bringing death and eternity before his mind as great and dread realities, prepared him for a readier reception of that blessed gospel, to the consolations of which he was as yet a stranger.

The mention of John Gibbs, a humbler but not less faithful attendant of Sir Andrew, leads us to give

* "One morning a report was spread in Erfurt that Alexis, with whom he lived at the University in the closest intimacy, had been assassinated. Luther hastens to ascertain the truth of this rumour. This sudden loss of his friend agitated him; and the question he asked himself, What would become of me if I were thus called away without warning? fills his mind with the keenest terrors:—*Interitu sodalis sui contristatus.*"—D'Aubigné's *History of the Reformation*, vol. i. p. 159.

our readers the little episode of his life, which is not of itself devoid of interest, and seems due to one who, during thirty years' service, manifested the most affectionate devotion to his master. He was a native of Barbadoes, born in slavery, and when about thirty was brought over to this country in the service of one of Sir Andrew's connexions. His mistress, of course, never dreamt of parting with her dependent; but John, it seems, had learnt something of the then almost recent, and to him most marvellous doctrine, that whosoever touched the free soil of our happy land, himself became free; and as the time for returning to Barbadoes approached, his dread of returning to the neighbourhood of its sugar plantations overcame the fear of his mistress, and of starvation in a strange land. After requesting his freedom, which was refused, he respectfully intimated his determination to remain in England. Great indignation did his hardihood excite; every means was used to alter his resolution; and it would have gone hard indeed with the friendless negro, had not the confidence which her kind eye inspired, induced him to throw himself upon the compassion of Sir Andrew's mother. In these days sympathy with the slave was a rare and stigmatized thing; but this excellent lady, to whom perhaps no one in trouble ever appealed in vain, instantly settled the matter by receiving poor John into her service. He attended Sir Andrew at college, and in all his subsequent wanderings; and a more faithful, humble, and trustworthy servant never lived. The freedom he had so much coveted,

he seemed to value chiefly that he might spend and be spent in the service of his benefactress and her son. He was not less dutiful to his master that he felt himself a freeman; and while devoutly engaged in scouring the plate, he might be heard humming with great glee,

"Britons never,—never shall be slaves!"

John had every thing to learn after he came to this country. He was instructed and baptized in the principles of religion; he learnt to read and write, and often when, as he grew older, his attendance on the family circle at table was dispensed with, he might be seen planted near the door so as to be at hand, intently poring over his Bible. He grew grey in Sir Andrew's service; he loved his children as his own; and though for many years his mind continued apparently dark, he always alluded to his master's opinions with the most reverential respect; attended on the ministry, and read the books which he recommended; till at last, through divine grace, after many sharp convictions of sin, he attained the blessed hope of the gospel; and old John, simple and humble to the last, died as he had lived, with this blessed exception, that the Saviour he had long honoured as "*his master's God,*" he was at length enabled to rest in and hold fast as his own. His death took place in 1839, and the large concourse of every rank that attended his funeral, strikingly marked the kind and cordial estimation in which he was held by all that knew him.

Sir Andrew was now in his twenty-second year; and still keeping in view his Continental tour, on which he proposed to spend two years, and in the fond expectation of having as his companion Mr Milman* (now the Rev. Henry Hart Milman, Dean of Westminster, the well-known author of the "Fall of Jerusalem"), he went to Kingsale to revisit the scenes of his youth, and see once more, before undertaking his journey, the friends he had so much prized in that part of Ireland. Having accomplished this, and withdrawing himself without formal leave-taking of his attached friends, to save them the pain of bidding adieu for so long a period of absence, he repaired to Cheltenham, intending there to spend a short time pleasantly, in the society of an early friend of his boyhood, till the period of his departure should arrive.

"Man proposes, but God disposes." And in after years Sir Andrew delighted to trace in the disposing of this, as well as of every other part of his course,

* Sir Andrew's early admiration of this now distinguished writer appears in his correspondence with his mother from College. "My dearest Mother,—It is now a long time since I have written to you; but, notwithstanding, I do not find that I have the more to say, as every thing here goes on in such a jog-trot way: the beef of to-day succeeds to the mutton of yesterday. My friend Milman, of whom perhaps you may recollect having heard me speak, has gained the Latin prize poem, which you will have the pleasure of hearing him recite in the theatre. It came in good time to put him in spirits for his examination for a degree, which is to take place to-morrow. He is expected to make a great figure. He got the prize for English verse last year. Poor Johnson [who was now dead] was very much attached to him, and looked forward to this event with much pleasure."

the unseen but unerring finger of his Heavenly Father. On the first night of his arrival at Cheltenham, he accompanied his friend to a ball which was given by the Portuguese ambassador; and there he saw and met, for the first time, the lady who, in the providence of God, was destined, though he knew it not, to be his partner through life, and to share with him in the sweet and in the bitter of his future lot. This lady, now his mourning widow, was Madeline, tenth daughter of Sir David Carnegie of Southesk, Baronet, and of Agnes Murray Elliot, a descendant of the family of Minto.* Sir Andrew remained at Cheltenham months, instead of weeks, as he had intended; and he was not long of making acquaintance with the family to which, in the following year, he was to become united.

Lady Carnegie, then a widow, was residing at Bay's Hill, in the neighbourhood of Cheltenham, for the education of her sons. Of this place, and of Lady Carnegie herself, the late amiable and highly-

* Sir David Carnegie, Baronet, of Southesk, was heir of the Earls of Southesk, and hereditary cupbearer to the King. After the rebellion of 1715, in which the Earl of Southesk took the side of the exiled Stuarts, the family was attainted in its titles and estates; but Sir James Carnegie, the father of Sir David, was allowed by Act of Parliament 1764, to repurchase the estates in Forfarshire from the York Building Company, into whose possession they had fallen. Sir David rebuilt the Castle of Kinnaird, and represented his native county, Forfarshire, in Parliament, from 1796 to 1805, when he died, and was succeeded in his estates by his eldest son, then a minor, the late Sir James Carnegie: who was succeeded lately by his son, the present Sir James Carnegie, fifth Baronet of Southesk. Those of our readers who are fond of genealogies, may find a more detailed account of the Carnegie family in the Appendix.

gifted Francis Horner, Esq., M.P., has given a graphic description in a letter to his sister, published in his life. As it also gives an account of the way in which the time was spent there, about the same season of the year that Sir Andrew became intimate with the family (though Mr Horner's visit dates two years before), we beg to introduce an extract from the letter here:—

"BULSTRODE, *September* 9, 1813.

"I spent a most agreeable ten days at Cheltenham; from the first day I felt myself in a family party. We spent the whole day in Lady Carnegie's house at Bay's Hill, about a quarter of a mile from the town. By the whole day, I mean beginning with breakfast and keeping it up till past midnight. In the morning, as many as were disposed made out a ride or a long walk, before and after which there was some loitering under those old trees, and in the evening, after a genuine 'four hours' all round a table, we had music and waltzing; we, I say, for after some morning lessons from Miss Elliot, I was hardy enough to attempt to swing, 'and mocked all tune, and marr'd the dancer's skill.' In the course of our rides or walks, we saw the old Abbey Church at Tewkesbury, the ruins of Ludely Castle, where Queen Catherine Parr lived, after her second marriage, and the ancient house of Squire Delabere, who, at 83 years of age, lives with a brother and two sisters, all very old, and all unmarried, being the last of a family which dates from the Conquest, and had a knighthood in it, for saving the Black Prince at Poictiers.

"LONDON, *September* 13.

"So much of a letter was written to you last Thursday evening, &c. &c. I meant in that letter to have given you some account of the very agreeable ladies I passed my time

with at Cheltenham. I might refer you to Murray for his opinion of Lady Carnegie, for through him I have known something of her for several years; but you may tell him that he had not exaggerated any thing in the praises he often bestowed upon her. She is an instance of the best Scotch female manners, affability, sincerity, a turn for speculation and inquiry, sprightliness of understanding, as well as manner, united with a great relish for humour, and considerable execution in that way, and all refined and regulated by natural good sense and the experience of good company. There is not a word of panegyric in what I am saying; it is but a very imperfect likeness of her. Nothing can be more delightful than to find such a character at the head of a very large family, and to see all the cares and anxieties it must occasion borne so gracefully. I must not allow myself to write with the same truth of the young ladies, lest you become censorious. You have some notion of my taste, and what I require to be pleased, and will therefore guess that I should not have been so much gratified as I was, if I had not, besides an unusual degree of information, and that use of accomplishments which gives an air of elegance to common sense and to good feelings, found in them a cheerful activity and polished unaffected manners. This is what they have in common: they all differ in character."*

To this description we shall only add what Mr Horner, with all his natural excellence, was perhaps unable to appreciate, even had it been obtruded on his notice, that the character of Lady Carnegie, with all its attractions, was based on profound and enlightened piety. Little did the youthful senator know how much religion had to do in the rare combination

* *Memoirs of Francis Horner, M.P.*, vol. ii. p. 153.

of virtues which excited his admiration, and how much it has done, in the case of Lady Carnegie, as in not a few similar instances, to lend lustre to rank, and to stamp value on natural accomplishments. She is still spared to her friends and the world, in the enjoyment of a green old age, else we might have spoken on this subject with greater freedom.

We need hardly say that Sir Andrew Agnew fully appreciated the attractions of the home which Mr Horner has so warmly eulogised. In one of his letters to his mother, dated October 3, 1815, a month after his arrival at Cheltenham, we meet the following paragraph:—"We have spent a most agreeable time. For myself, I shall not feel so much regret as I should have done a short time since [at leaving Cheltenham], as the Carnegie family, with whom I have chiefly lived for some time past, is now broken up. They are, individually and collectively, one of the most superior families I have ever met with. After this I need not add that I am in love with the whole family, and the mamma at the head of it." In November following, he thus writes to the same dear correspondent:—"Here I am *still*, not knowing how to fix upon a day for going away. The way I reconcile it to myself is by saying that I have not yet heard from Milman, and that Lord Killean [now Lord Fingall, a great friend of his early days], having left home some weeks since, must erelong arrive here. But the fact is, I find my time pass very pleasantly, and, having no particular object in view before the spring, I might repent of changing

my abode. The gaiety which goes on *now* can scarcely be called dissipation, consisting of small early parties. The group of which I form one, and which in reality is my chief attraction, I shall endeavour to describe to you. And first, the three remaining Miss Carnegies, who are each perfectly different in character, but in their own way equally delightful.—You may suppose what people say, but do not believe it, until I tell you so myself! We have delightful little parties in the evening. Our mornings are passed in long walks to the numberless beautiful prospects in the neighbourhood, returning home full of our adventures, our courage in passing bulls in the fields, or our wonderful agility in climbing stiles and gates; or we form an harmonious concert, pianoforte, harp, violin, violoncello, and though last not least, the flageolet, on which I *promise to be* a great proficient." Again, having left Cheltenham, he thus writes from Mr Meade's of Chatley, near Bath:—"I have questions and kind messages from friends enough to fill a quire, but which your imagination is brilliant enough to conceive, and my pen *not* active enough to narrate. The insufficiency of this same little instrument in unskilful hands like mine, I am much more sensible of when I pause to consider in what terms I shall express my grief at leaving the fascinations of Bay's Hill, and which is only mitigated by the pleasurable idea of making Cheltenham my road to London."

From these extracts the reader will be at no loss

to guess "whereunto this would grow." In the following spring the marriage was settled between Sir Andrew and the youngest daughter of this excellent family, Madeline Carnegie, who on the 11th of July 1816 became his wife. To the commencement of this most happy union, and the circumstances which led to it, Sir Andrew would frequently revert in conversation with his friends, in that half playful, half serious mood in which he sometimes indulged. "Often," says the friend to whom he owed his first introduction to the family, writing to one of the relatives, "often has he assured me that to me he was indebted for the greatest blessing man could possess, and that the longer he lived the more sensible he was of it."

It is very apparent that what attracted Sir Andrew to Lady Carnegie's family was something superior to the frivolity of the gay world, something more cultivated in mind than in outward accomplishment—nay, something even higher than mental superiority. Not only had Lady Carnegie herself received and loved "the truth as it is in Jesus," but many of the family, and certainly she to whom he was now united, had "tasted that the Lord is gracious," and felt "the powers of the world to come." Although for a time, strangely enough, they did not perceive the inconsistency of living to a certain extent as the world, and for the world, mingling in its gaieties though aware they could yield no lasting pleasure, yet they had higher aspirations and knew of nobler joys; and God, who had implanted the divine principle within,

soon enabled them to "come out and be separate," convincing them that his love and that of the world cannot dwell together, and that "no man can serve two masters;" thenceforward "they declared plainly that they sought another country, that is, an heavenly." The effect of this upon Sir Andrew will come to be noticed afterwards, when we advert to the change which soon after this took place on his religious character.

We cannot conclude the present chapter without giving an anecdote, which, though of a delicate and somewhat romantic character, presents the subject of these memoirs in such an amiable light, that, at the risk of its good being "evil spoken of" by some, or too hastily imitated by others, we cannot refrain from introducing it. About the end of 1815, he and a young friend were together at a theatre in Bath, where, while attending in their own box to the performance on the stage, they were struck by observing, among the degraded females who are always to be seen at such places, one whose countenance was very different from those around her, not from its beauty, but from its superior and marked expression. Both of them felt that such a face, beaming with intelligence, was out of its place there amidst pollution and vice; and both imagined to themselves the painful steps of artifice and deception that had ended in such degradation. Sir Andrew, not content with mere sentimental regrets over her fall, accosted the lost one on coming out of the theatre, and a few kind inquiries soon elicited the

expected truth. With tears in her eyes, she repeated the sad tale—too often realized—of false promises, allurement, and desertion. She had been induced to leave her father's house—a respectable farmer—and her betrayer, against whom she manifested much indignation, had left her in the paths of sin and wretchedness. What was to be done? Sir Andrew felt that he could not abandon her to her sad fate without an effort for her rescue. Reasoning with her on the course of degradation she had commenced, and setting before her the misery of its end, he succeeded in enlisting her better feelings on the side of virtue, and obtaining her consent to enter a penitentiary or private asylum for receiving such females. Once embarked in his merciful enterprise, he persevered. The first place where he sought her shelter was under a Dissenting establishment; but this proving unsuitable owing to the harshness of its discipline, he succeeded in finding another asylum, managed on a kindlier system by the Church of England, where the object of his solicitude was induced to remain for some time—he cheerfully bearing all the expense incurred by her residence at this place. Sir Andrew did not hear of her again till about a year afterwards, and some months after his marriage; when he received a letter from herself, telling him that he had saved her from ruin—that she had returned to her father—that she was married, and settled in a virtuous way of life—and that *never* would she forget her debt of gratitude to him.

In recording this interesting episode in Sir An-

drew's early life, we do not decide on the prudence of the step which he adopted. It was a feat of moral courage from which many, less warm-hearted, might have shrunk with cautiousness, and others, less purely-minded, might have come off with dishonour. We refer to it as an apt illustration of his character, in which there was blended, along with "the meekness of wisdom," no small portion of chivalrous daring in the cause of virtue and of truth. The following extract from a letter addressed to him by Mr Meade, the father of his young friend, one of the few whom he consulted in this delicate affair, shows the high estimate which reverend old age even then formed of the youthful enthusiast:—

"*January* 15, 1816.

"MY DEAR FRIEND,—Whatever may be the result of your present endeavours, I have little doubt but that your charitable intentions will, sooner or later, bring down upon you the blessing of Heaven; for I do not suppose that any conduct can be more acceptable to God than that of one of his creatures labouring to save the soul of another. And indeed it is one of the most valuable boons to man, when the means and the inclination to do good are committed to the same person. You are very right to indulge your unfortunate *protegée* in choosing her asylum. You are thus giving her every chance of content and reformation. I am very much obliged by the detail you write me of your progress, and hope you will give me the satisfaction of hearing the final result. Indeed, I shall always be gratified by your remembrance and correspondence; for I can with truth assure you that my esteem and attachment to you are not now purely hereditary. All our circle unites in kind regards for you. Take care of your health, my dear friend; you

have every thing else. Believe me, with unalterable regards, ever yours,

"THOMAS MEADE."

If any thing further were necessary in the shape of attestation, the following short note from General Agnew,* one of his guardians, addressed to his mother from Bath, January 1812, might suffice:—"Every thing I hear of Sir Andrew," writes the General, "tends to ease my conscience on the score of inattention to my ward. Wilks† *swears* by him, and tells me he is much fitter to *give me* lectures than to receive them, which I have the modesty to believe."

Nothing is more remarkable at this early period of his history than that innate purity, allied to a high-toned sense of honour, which, even in the absence of the religious sentiment, led him into a path of morality marked out for himself, and followed perseveringly—not always amidst the approving smiles of his fellows. Even already, while yet a stranger to the shame as well as the power of the Cross, he was a martyr to no small ridicule on the score of his unbending virtue, and his opposition to all the fashionable vices of the age. That there were some of his companions, however, who could appreciate the noble pureness of his character,

* General Patrick Agnew, the uncle of Sir Andrew, served for many years, with much distinction, in India. He was the personal friend of the Duke of Wellington, and the father of Mrs Alex. Stuart Menteath, the authoress of several beautiful pieces of poetry, to whom we are indebted for not a few reminiscences of her cousin.

† Colonel Mark Wilks, then appointed Governor of St Helena, where he remained till the arrival of Buonaparte.

appears from our next communication, which is addressed to a near relative of the family, by a gentleman formerly noticed as one who played with Sir Andrew in infancy.* Making all allowances for the partialities of early friendship, he must have been singularly blameless who could have elicited such a testimonial from one who, living on the Continent and in communion with the Church of Rome, might have been expected to form a very different estimate of Sir Andrew's character; but whose affectionate tribute comes, on that account, stamped with additional value:—

"RUE DE JERUSALEM, BRUGES,
December 20, 1849.

"Need I assure dear Lady Agnew or yourself what heartfelt satisfaction I should have in contributing in any way to the memoir of my loved and lamented friend? But, long and intimately as I knew him, there is nothing of his private life with which I am acquainted that would interest the public, *except its rarity.* From the time he could distinguish right from wrong, to the last, it was adorned by every virtue that could elevate man. I knew him well—better than most—from the time he was nine years old, until God was pleased to take him to Himself. We were, as you say, more like brothers than perhaps most brothers; so I can most solemnly declare, before God, that a purer being never existed *as man.* He mixed, as you know, at one period, much in the gay world; but he ever kept himself clear from its contamination. If the term dared be applied to any mortal, we might with truth say, he was a man without sin. How I loved him you know, and how I grieved for him you will easily imagine."

* John Coxon, Esq.

CHAPTER III.

FIRST SERIOUS IMPRESSIONS OF RELIGION—RETIREMENT—DECIDED CHANGE OF CHARACTER.

1816–1822.

SHORTLY after the happy event recorded in the close of our last chapter, Sir Andrew, accompanied by his young wife, paid a visit to the Continent. His original intention was to have spent a considerable time abroad; but the following letter to his mother, giving her an account of the gaieties of the French capital, will explain the motives which induced him to abandon this design:—

"PARIS, *September* 2, 1816.

"MY DEAREST MOTHER,—Madeline has told you of our being at the *Grand Couvert* at the Tuilleries on the feast of St Louis; how she had to get her dress made in four hours, and how the king [Louis XVIII.], with a napkin tucked under his chin, ate profusely of *every* dish until he became black in the face: such pious zeal did the anniversary of his patron saint inspire, and so intent was he on satisfying the appetite, not of himself, but of his people's curiosity. It is an old custom of the princes to dine *in public* on all great occasions, attended by all the great men of the state. On

this day, Talleyrand and his uncle, the Archbishop of Paris (who looked as if he had been dug out of his grave for the occasion), stood on the right hand. This most gallant nation are most ungallant in their court arrangements. Ladies and gentlemen go on different days; and M. regrets to find that this evening she must go into the room at a different time from the lady who presents her. On Tuesday we did *not* go to the Duke of Wellington's, as he had not returned from hunting. And now, my dearest mother, let me tell you that I shall, much sooner than I expected, give you a *verbal* account of all our proceedings. Mr Vans makes it clear to me that, in the present state of affairs, I cannot possibly stay any longer away from home. I have only time to add, that at the end of this week we shall change our course for the Netherlands, Waterloo, &c. Before the end of the month, we shall see you all for a day at Cheltenham, and *then to Lochnaw.*—My dear mother's affectionate son."

Accordingly, instead of spending the winter in Italy, as he had designed, after paying a visit to the battle-field of Waterloo, where he was affected by witnessing the memorials of the recent scene of carnage, he returned home by Brussels and Antwerp, after an absence on the Continent of only six weeks. At Lochnaw he resumed his favourite occupation of planting and improving his estate. On the 2d of January 1818, his domestic comforts were enhanced by the birth of his eldest son, the present Baronet. And here, had Sir Andrew continued the same man, in point of spiritual character and attainments, as he has hitherto been presented to the reader, the next ten or twelve years of his life, which were spent in domestic privacy, might have been passed over as

affording little more to interest us than the ordinary life of any other country gentleman. We might have found ourselves confined to the task of chronicling county meetings, road-trusteeships, tile-draining, and other improvements, relieved by royal levees, fox-hunting, or county balls. But Providence had designed the subject of our memoirs for higher employment, and he was destined, as God's public servants usually have been, to pass through a course of previous preparation. About the time at which we have arrived in our narrative, a change, gradual but decided, came over his character; and it now becomes the pleasing duty of his biographer to trace the stages of this, which, as it was to himself infinitely the most important, will be to the Christian reader the most interesting, portion of his history.

Previous to this period, as was formerly hinted, Sir Andrew, with all his regard to the moral decencies and proprieties of life, and with a sincere respect for religion, had manifested no deep sense of divine and eternal things. His views of the gospel, if he had any other than a vague conception of its glorious truths, were very defective and erroneous. He had never seriously studied the subject in the light of Scripture. Without denying the necessity of a Saviour for fallen man, he had never been led to see his own need of the Saviour provided; and he rested satisfied with those qualifications in which he was conscious of excelling many others. Hitherto he had not even heard an evangelical preacher; for at

that time the doctrine so called was not often to be met with in the pulpits of either of the Established Churches. The first "gospel sermon," it is believed, he ever heard, was from the lips of the Honourable and Reverend Gerard Noel, in the winter of 1818. He came home expressing his admiration of the eloquence of the preacher, and the interesting and novel character of the discourse, adding, "I am told too that the *doctrine* was good and scriptural; but of *that* I am no judge." The truth of the gospel, as it first flashed on his mind, produced a vivid and lasting impression; but for a time the impression was far from being favourable. In the circle in which he moved, there were not wanting worldly friends to point out to him what these same "evangelical" doctrines would lead to—enthusiasm, separation from the world, hyper-sanctity, and censoriousness; and stories were at hand, embellished or invented, of sad deviations on the part of those "Methodists," who had "turned the world upside down," and "had come hither also." It is not marvellous that Sir Andrew was staggered by such representations. He associated the term "evangelical" with "angelical," as fitly portraying the unearthly lives of those professing such doctrines. His prejudices against the "new doctrine" were rather confirmed than softened by observing that, in the case of Lady Carnegie and her family, it had led ultimately to a thorough separation from "the pomps and vanity of this wicked world." * All unprepared for such an open avowal,

* Catechism of the Church of England.

and as yet unconscious of that inward principle of love which renders all worldly sacrifices, if such they can be called, easy and pleasant, Sir Andrew saw and heard what was going on around him with amazement. Like the "putting of a new piece on an old garment, the rent was made worse." All the natural enmity of the heart was drawn out against the way of salvation unfolded in the gospel; and, strange to say, he who was so singularly upright, so pure-minded, vice-hating, affectionate, and lovely in his natural character, that he seemed one "not far from the kingdom of God," took offence at the holy character of the truth! Its charge of utter sinfulness before God appeared perfectly groundless. The preacher "who had brought such strange things to his ears" he would not hear again, and the very subject was interdicted.

It is often difficult to say at what precise time the grace of God may begin its reign in the hearts of His children. We know there is a point in which the man is "born again," and "passeth from death unto life;" but the preparatory stage may so much resemble the "life," or the initiatory steps may be so nearly akin to the "death," that the process of conversion appears, both to the convert himself and to attentive observers, to be gradually and imperceptibly progressive. The stream, on its first issuing from the spring, may seem for a while stationary and hesitating as to the course it is to pursue; but we may be sure it has received its direction, though we may not be able to discover this till it has reached a

considerable distance in its career, when none can mistake its onward tendency, or doubt its final destination. Or, to adopt the sacred figure, it is "as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, *he knoweth not how:* first the blade, then the ear; after that the full corn in the ear."—(Mark iv. 26). The recent disclosures of the spiritual experiences of that great man, Thomas Chalmers, must have brought this very sensibly home to the minds of thousands. Similar was the process in the case of the subject of our Memoir. It was not in his nature to cherish unfounded prejudices against any man or class of men. His high sense of integrity dictated to him the unreasonableness of judging concerning any system of doctrine before examining into it; and happily, even while he persisted in disallowing all books which dwelt on the obnoxious theme, the Bible was always acknowledged as the supreme authority in such matters: to its announcements he was ever ready to bow; and now, confessing himself very ignorant of the whole subject, he determined to examine it for himself at the fountain-head of divine inspiration. This resolution he steadily adhered to, and on his return to the country, in the retirement of home, his mind gradually resumed its wonted tone. The distress he had suffered from the conflict between the "strange doctrines" he had heard propounded and the prejudices of early life, seemed to subside as he found them enunciated in the Scriptures;

but for some time he could hardly understand them: the light of truth, as it first dawned on him, was faint and glimmering, and like the blind man in the gospel, half restored to sight, it may be said that "he saw men as trees walking."

The first book that was blessed for more fully opening his eyes to the truth, was the volume of sermons by Dr Chalmers, usually called his Astronomical Discourses, which came into his hands towards the end of the year 1818. The grandeur of the theme, the novelty of the illustrations, and the burning elocution of the writer, all conspired to secure an entrance into the understanding at least for the peculiar doctrines of revelation, to the elucidation of which all this flood of eloquence was made subservient. The humiliating doctrine of the fall of man, and of salvation through faith alone, was no longer resisted; prejudice vanished, and the wondrous plan of mercy attracted his admiration as truly worthy of God, and wisely suited to man. He began to see and confess that God is not only merciful, but "faithful and just to forgive us our sins and to cleanse us from all unrighteousness." And such pointed sayings as that of Luther, "that works justify not the man, but the justified man works," seemed to strike his mind with peculiar force. Having thus overcome what was to him the main stumbling-block in the system of evangelical truth, its entire prostration of all human merit—and having come so far as to see that the blessed announcement of pardon, through faith in a crucified Redeemer,

contained within it the germ of all holy obedience—Sir Andrew felt less difficulty in embracing the other parts of the revealed scheme. About the same time Mr Bickersteth's "Help to understand the Scriptures," with its maps and figures, was made of use to him; and Dr Chalmers's "Evidences of the Truth of Revelation" met with a due share of his attention.

Once awakened to a discovery of "the truth as it is in Jesus," and a convert in sentiment, if not entirely in heart, to the evangelical creed, his proficiency was steadily progressive, and the change was indicated in a variety of outward evidences, which, however little they may be thought of now, will not appear so trivial to those who remember the prevailing tone of religious feeling some thirty years ago. Thus, in common with many others, Sir Andrew had been wont to express an invincible repugnance to tracts. A near relative, aware of the prejudice, ventured, without disputing against it, to read to him one Sabbath evening the well-known tract by Legh Richmond, "The Dairyman's Daughter." He was interested, was delighted, and with his usual candour confessed, that "if all tracts were like *that*, he would be the last man to object to them—they could do nothing but good." He lived to do much good himself through the once despised agency of these little messengers.

Bible Societies were not then so popular as they afterwards became; and when, on the institution of "The Stranraer and Rhins of Galloway Auxiliary Bible Society," in January 1819, Sir Andrew con-

sented to become its president,—an office which had been previously declined by two others—the one a nobleman, the other member for the county,—the act spoke for the independence of his mind, and was a step in advance. He recognised at once the duty of distributing the Word of God, on which his own religious convictions were founded; and, though still shrinking from any thing bearing the aspect of religious singularity, he deemed it a good work from which he ought not to stand aloof. His early connection with this society, which brought him into contact with good men of various characters and denominations, who held so much in common with each other, he always regarded as a special benefit; and the experience with which it furnished him proved a valuable preparative to his future career. "I well remember," says one* of those with whom he was afterwards closely associated in this and other good works, "the great wisdom and firmness he displayed on one occasion when a difference of opinion arose, in consequence of something in the annual report being objected to, as containing sentiments supposed to be at variance with the distinctive principles of some of those who were friends and supporters of the society. After many communings, Sir Andrew brought the matter to a bearing, by saying that the passage ought to be left out, 'it being our business, as a society, to *circulate*, not to *expound*, the Word of God.'"

Sabbath Schools, now considered as essential parts

* The Rev. William Symington, D.D., formerly of Stranraer, now of Glasgow.

of Christian machinery, were at that time regarded with much suspicion; and no such thing was known in Sir Andrew's neighbourhood, where, however, if any where, they were almost indispensably needed; the working people, some of them emigrants from Ireland, being in such wretched ignorance, that, so far from being qualified to teach their children, they were themselves unable to read. He readily consented to the establishment of a school for the children of his own people, under the superintendence of one* well qualified by piety, zeal, and intelligence to advance their spiritual interests. An adult class was at the same time commenced, and suitable books were procured for enabling them, in the shortest possible time, beginning with words, not letters, to read the Bible. In both this and the parish school, Sir Andrew took the liveliest interest, frequently visiting them; and of the former we find him thus writing in 1820:—

"Speaking of schools, that at the cottage goes on most prosperously: it consisted of fifty last Sunday. In the grown-up class, little Mary M'Holm attended for the first time, and proved a most apt and promising scholar. Margaret Ravie is not only a woman of *letters*, but can actually read. Morland is much delighted to see all the herd boys and girls with books constantly in their hands, preparing their weekly lessons."

A still more decided evidence of the change which had come over his religious character appeared about

* Mr Thomas Morland, then a member of Dr Symington's congregation.

this time, in his commencing, first the reading a sermon on the evenings of Sabbath, concluding with prayer, which led the way afterwards to the regular observance of family worship, morning and evening. This becoming practice, so unusual at that period, when the customary prayer on Sabbath evening was the utmost that in many families was kept up as a relic of better days, he uniformly maintained in his household to the last. At the same time he became regular in his attendance on public worship. On his first settlement at Lochnaw, the parish church being two miles distant, an old dilapidated building, served by an aged minister of the old school, the family would commonly have prayers at home, especially in winter, when Sir Andrew, who read uncommonly well, would officiate himself, employing the English Liturgy, and occasionally reading a sermon. It is remembered, and may be remarked as a curious illustration of his independent way of thinking for himself, as well as his freedom from High Churchism, that he always on these occasions read the Absolution, as it is called; and on a friend pointing out to him that it was not usual for any but a clergyman to read that, as the rubric ordered it "to be pronounced by the priest alone, standing, the people still kneeling," he took the book, and going over the Absolution, line by line, showed him there was nothing in it which any man might not read, as it was merely declarative of God's readiness to pardon penitent sinners; and he persisted in reading it.

Of Sir Andrew's sentiments on ecclesiastical matters we shall have occasion to speak afterwards; it may be noticed here, that he now considered it his duty to connect himself with the Church of Scotland, as the Established Church. At the same time, he gladly availed himself of the opportunity, when visiting his mother, the Honourable Mrs Agnew, then living at Parkhouse, near Stranraer, of hearing, which he did with much profit, some of the excellent Dissenting ministers in the neighbourhood, especially the talented Dr William Symington, while he remained in that town. With them all he was on terms of the sincerest friendship and good-will, cordially acknowledging the service they had done to the Church of God, by their zealous labours in keeping up the knowledge and spirit of true religion, then at a low ebb in both the Establishments. About this time also, he exerted himself with much zeal, though unsuccessfully, to obtain additional accommodation in connection with the National Church in a neglected portion of his own parish. The day of "Church Extension," improperly so called, had not yet come. The Church had, in fact, extended herself; but Sir Andrew found, to his surprise, that her "grand caterers and dry-nurses" insisted on her continuing to wear, in overgrown maturity, the shoes and habiliments which had been made for her in childhood; and that, like the Spanish monarch, she must remain where she was, though she should die in state, till the proper officials came to her relief. He had, however, the satisfaction, after in vain dealing with

some of the leaders of the Church, of knowing that he had done his duty, and the pleasing reflection afterwards of having done it at a time when the suspicion of being actuated by party motives could not, with any show of reason, be entertained against him.

While thus evincing a growing interest in the cause of religion and of the Church, Sir Andrew did not forget his duties as a landed proprietor. On this subject we have the testimony of his intelligent factor, George M'Haffie, Esq. of Wigtoun, who had the best opportunities of knowing him, having managed his property for nearly the third part of a century. "Carrying my recollections back," says this gentleman, "to the year 1818, from which time till Sir Andrew's decease in 1849, a period of upwards of thirty years, I was factor on his estates, I had opportunity of remarking the purity and kindness of his private character and disposition; while he displayed on all occasions the manners and bearing of a well-educated and intelligent country gentleman, invariably kind and considerate to his tenantry, during the agricultural difficulties which at times pressed heavily on the country, such as those occasioned by a transition from war to peace prices, the currency bill, &c.

"He succeeded his grandfather, I think, about 1809. The entailed estate had been neglected. There were scarcely any public roads, and no farm roads through the property. The farm buildings and fences were of the very worst description, and

the land itself under very indifferent management. By Sir Andrew's indomitable perseverance, with very limited means and a large family, he had the satisfaction of seeing his estates accessible by good roads in all directions. He erected entirely, or partially at least, forty new slated farm-steadings, built two new corn-mills, and made many miles of new fences, besides opening drains to a large extent over the estate, on condition that the tenants provided stones and filled them properly. These operations, with a tile-work lately built, cost upwards of £13,600. The Castle of Lochnaw* was almost rebuilt by him, a new garden made, and large plantations laid down at an expense of fully £13,000. The result of his management and outlay has been, I am glad to say, most satisfactory.

"The period of Sir Andrew's possession of his estates was remarkable for vast improvement in agricultural science and practice, but of great fluctuation in the prices of farm produce; the gleams of prosperity being sadly overshadowed by pecuniary difficulty. Sir Andrew, without any other sources of income than his entailed estate, felt the necessity of assisting his tenants, not only by making various allowances of manure, &c., but actually in the years 1821–2–3–4, gave an abatement to the amount of £4009. Again in 1826, when the crop failed

* The foundation-stone of the new house was laid in May 31, 1820, in the presence of Lord Kingsale and other members of the family, the divine blessing having been implored on the undertaking. It was so constructed that the old might be removed, and the other remain entire. —See *Vignette on Title-page.*

from the severe drought, and in subsequent years of low prices, he gave abatements to the extent of £5000 more, making a total abatement of upwards of £9000. This reduction, under Sir Andrew's circumstances, could only be effected by the most rigid economy; but this he felt no privation, compared with the pain it must have given him to order the recovery of rents, which the low price of grain and cattle could not realize without trenching on the capital of the tenant."

"It may be truly said of Sir Andrew," adds Mr M'Haffie in another communication, "that he found the place a wilderness, and left it so changed, so improved, as to be scarcely recognised by those who formerly knew it."

It may be easily conceived, however, that improvements conducted on such a large scale, and meeting with such unexpected drawbacks, must have borne heavily on the resources of an entailed estate. In July 1821, Sir Andrew thus writes to his mother:—"There never was such weather as this. You talk of grass in Ireland. I have not seen such a thing these three weeks. You ask me about rents. I have received none since the term-day, at which time I got a fair collection, considering the times and the markets. When I told Sir W. Maxwell, the other day, that *my tenants* could not pay, he thought it the worst news he had heard yet; so noted were they for punctuality. Elliot [the architect] has taken his departure. Although you may not believe me, I think I like the plans better than before. The

alterations evidently went much against his stomach. He will not allow the saving will be as much as I expected. However, it will undoubtedly be roofed in at a smaller expense than before; and when that is accomplished, I shall make a dead stop." Again, he writes—"Of the imprudence of beginning so large a building when I had already some debt, I am now fully aware. The depressed state of agriculture has tended to increase my present difficulties. A bad collection of rents has convinced me of the necessity of reducing the building. It will have more of my favourite style—the manor-house than the castle—and will, I think, be improved." This change in the building he effected by his own knowledge of architecture, with hardly any assistance from the architect. But he soon discovered the absolute necessity of reduction in domestic as well as architectural expenditure. A large demand upon him, as a proprietor, to contribute to the erection of a new church in a neighbouring parish, added to the causes already mentioned, brought matters to a crisis; and his first resolution was to spend some time abroad with his family, during which his fortune might be repaired, while the improvements might still be carried forward. With this view, preparations were actually made. The home-farm was let, the establishment broken up, the carriage laid aside, and the family moved to Parkhouse, near Stranraer, ready to start for the Continent after the May term in 1821. But deeper views and feelings had by this time taken possession of his mind. He began to think, too, as the time of

departure drew on, that it was possibly a feeling of false shame that dictated such a step—that in leaving home many duties were necessarily neglected—and that the end proposed might be gained as effectually without this self-expatriation. Once convinced that the path of duty was to remain at home, it took but a short time with him to decide on his course. He determined to remain at Lochnaw, and there to practise that economy which so many of our gentry prefer concealing among strangers and in a foreign land. "We have resolved," he writes to Mrs Agnew, in July 1821, "on commencing a scheme of the strictest economy. We feel it is better than to struggle with difficulties through life. It is customary, in such circumstances, to go abroad. We have accordingly voted ourselves a travelling party. We shall have no more servants than are necessary in a journey; and we shall even save the expense of horses, as we do not intend to go a greater distance than to the Kirk of Leswalt! Such a resolution, you may suppose, was not formed without some effort; and (such is the force of habit) it will cost some effort to carry it into effect. I am aware it would be much easier to go abroad, like other people when in similar circumstances; but to do so would be contrary to all our feelings, both as regards ourselves and the children; therefore the battle must be fought at home!"

The noble effort thus made was, in every respect, richly rewarded. The happiest years, perhaps, of Sir Andrew's life, were those that followed of re-

trenchment and economy. His time, spent in comparative retirement and seclusion from the world, was devoted to the cultivation of his own mind by reading, and to the education of his two eldest boys, whom he himself took great pleasure in instructing, particularly in history connected with genealogy, in geography, and in astronomy. In the latter science he took a deep interest; and, in imitation of Dr Watt's lines on the Zodiac, he printed a little catechism, which he called "Sun, Moon, and Stars: Rhymes for my Nursery." It may be here observed that Sir Andrew was fond of poetry, and often addressed a few simple lines to his children. Those written in 1822, on Scripture subjects, show his increasing interest in "the one thing needful." At the same time, other matters were not neglected. His improvements were carried forward on a more gradual scale; he attended all county meetings, and paid regular attention to his duties as a justice of the peace. Meanwhile, his interesting family grew up "like olive plants around his table;" and it may be truly said that God's blessing rested on him and his house, so that "whatsoever he did, it prospered."

To this providential seclusion from the gaieties and follies of the world, which continued from 1821 to 1830, may be traced, as a special means under God, the formation of Sir Andrew's religious character. What *might* have been the result, had he spent the same years on the Continent, it would be unbecoming to judge; but, after being seasoned to the frivolities of Continental society and Continental Sabbaths, it

is hardly supposable that he would have been what he eventually was, or done what he lived to do. The retirement of Lochnaw was to Sir Andrew what the land of Midian was to Moses, what the convent of Erfurt was to Luther, what the rural parish of Leuchars was to Henderson, and that of Kilmany to Chalmers. It was the place where his soul was nourished by close and calm communion with God; where the principles of grace, already implanted, were fostered into maturity; and whence he came forth "fully furnished" for his Master's public work. So gradually had the change been wrought on him, that, while he frankly admitted the different views which he now entertained of the doctrines which he had formerly treated as exaggerated and "Methodistical," he was not yet conscious of the entire and radical transformation which his character had undergone. Nor was he as yet prepared for a marked separation from the world. He could not see the necessity for this. He disliked the appearance of singularity; and though, with his usual amiability, he abstained from giving offence to others, by joining in fashionable amusements which they accounted sinful, he himself saw no such evil in them.

When King George IV. visited Ireland in 1821, Sir Andrew was requested by his beloved maternal grandfather, Lord Kingsale, to meet him at Dublin, and give him his attendance and assistance, which his lordship the more required in consequence of the dislocation of his shoulder—an accident which had

an unfavourable effect on his health. Sir Andrew gladly obeyed the summons, and was much interested in the whole affair, especially when, by his Majesty's permission, his lordship, at a special levee, asserted the ancient privilege inherited by the family, of wearing his hat in the royal presence.* As soon as his Lordship entered the room, which he did uncovered, the King with his usual courtesy exclaimed, "Put on your hat—put on your hat; I would not lose one of these old customs for the world. I delight in them." Lord Kingsale obeyed, and after thanking his Majesty for his condescension, he passed on. Sir Andrew saw him now for the last time; in the following year he had to deplore his death. During this brief visit to Dublin, he heard much of the difference of opinion as to religious people joining in the dissipations of the fashionable world; a nobleman high in the King's favour having set a rare example, by keeping himself aloof, Daniel-like, from such things, while waiting on his royal master. Still Sir Andrew felt undecided on the point. His taste for the little *agrémens* of polished society, his love of innocent gaiety, his accomplishments that rendered him always a welcome member of the joyous circle in which he was so well qualified to shine—all conspired to hide from him the real tendency of these things.

His own mind still retained the buoyancy of youth; and an event occurred which gave full scope to its emotions, in the visit of George IV. to Scotland in

* See before, p. 16.

1822, on which occasion Sir Andrew and his lady having come to Edinburgh, we find him writing to his mother in the jocular strain in which he was wont to amuse her:—

"DALRY HOUSE, EDINBURGH, *August* 15, 1822.

"MY DEAREST MOTHER,—Here we are: both Madeline and myself. We came by steam on Saturday to Glasgow, and after church on Sunday proceeded hither—*a work of necessity, from the state of the road, and horses.* Three miles an hour, good travelling with knocked-up horses. General Wallace was our companion. All good Scotchmen have laid aside their wits; and Edinburgh, with its environs, is in a ferment. Families of every name and race, with anxious but smiling countenances, crowd the streets. Carriages of every description, from the chaise and one, to the coach and six. Highland chieftains with their clans or *tails*, with banners flying, broadswords drawn, and bagpipes playing. Old gentlemen, wont to be grave, now with bows and quivers, hover about—Cupids clad in tartan, and yclept archers. Ladies, young and old, give prudence to the winds, and say, the ladies of Ireland ruined themselves with court dresses,—why should not we? But all the while, where's the King? A noise we did hear this morning, but whether the signal-gun, or the echo of a falling sweeping-brush, time alone can tell. I was resolved not to come here; but when we met at Wigtoun to move an address, and talk about how it should be presented, so did my loyalty boil and swell within me that it must needs have vent."

We have said, that up to this time he could not see or confess the necessity of an entire separation from the world, even in the grosser forms of its public folly and fashionable dissipation. But these he now vindicated only in theory; and when again tempted

to reduce them to practice, he discovered from experience, that all unknown to himself, a CHANGE had been wrought within, which unfitted him for relishing, as he had once done, the frivolities of fashionable life. When in Edinburgh on this occasion, he attended a public ball, given in honour of George IV. He thought it *right* to go, but he experienced, in his own changed feelings, the incompatibility of all such amusements with the pleasures, the pursuits, and the prospects of the "new man." This new feeling he expressed at the time, and thereafter he became estranged from such scenes, though he never thought or spoke harshly of others who frequented them. It was not in compliance with the dictates of a narrower code of morality—it was not from finding any thing in the doctrines he had embraced, speculatively viewed, that condemned such entertainments; far less was it because he had become a morose ascetic. It was because he had tasted of higher joys that he no longer could relish these earthly ones—because what once he deemed innocent now offended the purity of the new nature. He now felt the force of the apostolic maxims, "Be not conformed to this world, but be ye transformed by *the renewing of your mind*"*—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."† He now experienced what Dr Chalmers has so happily described as "the expulsive power of a new affection." The nobler

* Romans xii. 2. † 1 John ii. 15.

love had gained the ascendency over the meaner, and expelled its rival from its seat in the heart, which thenceforward the Holy Spirit claimed solely and entirely for God.

Some of my readers, in perusing the foregoing account, will be involuntarily reminded of the similar transformation wrought on Mr Wilberforce. It is well known that in early life that eminent Christian was the gayest of the gay, and, though not a vicious man, was remarkable for his wit and his distinction among the fashionable circles. And yet a single perusal of the New Testament was so blessed to him, that he became thenceforth a new man. The witty songster, "the joy and crown of Doncaster races," became the Christian senator, and the abolisher of the slave trade. But while the resemblance holds true in regard to the greatness of the change, it differed in the manner in which it was effected in the case of Sir Andrew, which reminds us still more forcibly of the conversion of the Rev. Thomas Scott, as described by him in his "Force of Truth." We observe the same contrariety to such a change in his original religious opinions—so thoroughly opposed, as these were, to the views stigmatized as Calvinism and Methodism—in his temper and spirit, in his high regard to character, "ambitiously fond of that honour which cometh from man"—and now, as he "verged nearer and nearer to Methodism," becoming "painfully sensible that he was drawing upon himself the same mortifying distinctions which

he had been wont, with self-complacency, to hear so liberally bestowed on the persons to whom he now joined himself." We observe, too, that in Sir Andrew's case, as in that of Scott, "this change in his sentiments took place very gradually." Like him, he had "no more thought, at first, of becoming what the world calls a *Methodist*, than of turning *Mahometan*." Like him, he proceeded gradually, and "with extreme caution." He "gave up none of his sentiments till the arguments by which he had learned to defend them were satisfactorily answered." Like him, too, it was by the simple reading of the Scriptures that he was led to form his views, unbiassed by the influence or authority of man. Gradually, but irresistibly, as the light streamed in from on high, and as his early prejudices gave way, the truths of the Gospel, one by one, dropped into their right places in his evangelical creed—and, in fine, "carried back from the consideration of the effects to that of the Cause," and finding "his system incomplete without it," "the eternal purpose of displaying the glory of His mercy and grace in harmonious consistency with His most awful justice and holiness."* Like Scott, too, he soon became satisfied that the system of truth, thus evolved by a candid and prayerful study of the word of God, was nothing more than that taught by the early fathers of the church, sealed by the blood of martyrs, and plainly set forth in the articles and homilies of the English church, as well as all the other churches of the Refor-

* Scott's *Force of Truth—passim.*

mation; while the opposite views might be traced, theoretically, to some Dutch divines of the seventeenth century, and practically, to a sad declension of piety and fidelity in the pastors of the church.

Hitherto, the change effected on Sir Andrew's character, though visible to all, was not as yet made the subject of conversation. Shortly after this, when absent from home for a few weeks, seeking in change of scene and air to re-establish his health, which had suffered partly from mental anxiety during a painful domestic occurrence, he fully confesses the change to his nearest and dearest earthly relative, in answer to a letter he had just received from her:—

"DEAR MADELINE,—You think too lowly of yourself, and far too highly of me. There *was* a time when your praise would have given me unmixed satisfaction; for *praise* was the attaining of the end for which I sought. *Propriety* was the god of my idolatry; and my partial friends gave me credit for being what I wished to be. But although ever conscious of my own deficiency, yet the conviction never came with such overwhelming force, as when lately deprived of strength both of body and mind, I was no longer able to repel the humbling truth. From the peculiar constitution of my mind, the pecuniary circumstances in which my folly has placed me have been an actual affliction, which they might not have been to others. But at this I do not repine; for it was necessary that the foundation of sand should be swept away, and that I should be trodden to the dust, ere I could effectually seek for help where alone it was to be found. While in this state, nothing cheered me but dear M.'s letters, with Mr Malan's simple interpretation of the doctrine of salvation through faith in Christ. By its simplicity we are startled when in

health, and even after we have been avowedly healed thereby we again question its efficacy. But I am now well convinced that *this alone* can avail, when, in sickness or in death, human sophistry is put to the test, and exposed in all its nothingness.

"It may be that I am more alive to such impressions when my nerves are weak, as at present; but may not that weakness be a necessary means for producing the desired effect? And may I not pray and trust that I shall still be in the same mind if mercifully restored to strength?

"Think not that I am unhappy, or under any austerity of mind. I never was less so, nor more convinced that universal cheerfulness is an essential of true religion. It is a great pleasure to me to write thus to you; and my only regret is, that I did not speak more openly with you before. You would have liked it, and you would have been of use to me. May God bless you and all yours!"

In connection with this deeply interesting communication, and as confirmatory of the views which Sir Andrew expresses in regard to the error of ascribing such humbling views of our own sinfulness in the sight of God to mere weakness of mind or a shattered state of the nerves, it may be mentioned that, meeting with a friend about this time, the conversation turned upon the death of a gentleman much beloved by both of them—a man who stood high in his profession, distinguished by many great and amiable qualities, and esteemed by all who knew him. Sir Andrew's friend launched out into high commendations of the deceased; "and yet," he added, "that man, when on his death-bed, I am told, was in the deepest distress of mind, looking back on his

former life, and taking the most gloomy view of every thing—as if he had been the greatest sinner, and nothing could comfort him. Doubtless," he went on to say, "the weakness of the body had affected that fine mind, and he had not the power to throw off the humbling and gloomy views under which he sunk." "Rather," was Sir Andrew's reply, "ought we not, perhaps, to say that at such a time, when viewing all in the new light of a death-bed and a coming eternity, things appeared to him *then* in their true colours, and he was then in his *right* mind, as he never was before?" "It may be so," the friend replied, somewhat awed by the seriousness of Sir Andrew's manner; though in reality, like many others, what he admired was a Roman death, and not the death of the Christian—a headlong plunge in the dark, rather than the fearless and hopeful "walk through the valley of the shadow of death."

At this interesting stage in the life of Sir Andrew, we cannot help pausing a moment to express the reflections which it is fitted to suggest. Many, no doubt, will be ready to think that one who had been always so amiable, so upright, and pure, hardly required to pass through any process worthy of the name of conversion; and may, perhaps, regard the change which we have so described as nothing more than the native fruit of good dispositions placed in circumstances peculiarly favourable to their development. But we see how differently the case was viewed by the convert himself, who, in the above extract, evinces a thorough knowledge of his own

character, and who must be held best qualified to judge of the change it had undergone. He found that, like the young man in the Gospel whom Jesus "loved" when he beheld him, and who could boast, in regard to the moral precepts of the law, "All these things have I observed from my youth," it might be said of him, "One thing thou lackest, and that, alas! the one thing needful, for thy heart is not right in the sight of God!"* He found that, like Paul, his moral attainments were quite compatible with enmity both to the law as it revealed the evil of sin, and to the gospel as it revealed the merit of the Saviour. He knew, particularly, how much that *pride of heart*, which he confesses as his constitutional failing, was opposed to the humbling doctrines of the cross. In this respect, perhaps, more than in any other, when we consider how completely this principle was crucified and subdued, the case of Sir Andrew may be considered as a wonderful monument of the power of divine grace.

Nor can we fail to observe, when we reflect on the sacred character of the work afterwards assigned to Sir Andrew, how clearly the wisdom of the Great Master appears in preparing his servant for the warfare that awaited him, by inspiring him with that divine principle which "worketh by love," and "overcometh the world." Had he remained devoid of true faith, he would never have embarked in the cause of God's Sabbath, or would certainly, wanting the guidance of that polar star, have made ship-

* Mark x. 20, 21; Acts viii. 21.

wreck of the sacred vessel. As it was, he is one among many proofs, that holy work can only be safely entrusted to holy hands. To achieve great things in the field of military prowess, of scientific discovery, of civil liberty, or political improvement, the natural powers of man may be quite competent; but it is otherwise in the field of Christian triumphs. On these it is written, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." Not that we are warranted to expect, under the present economy, that any thing great can be done in the absence of all suitable means. On the contrary, whenever God intends to "work deliverance in the earth," we see that he raises up instruments qualified, in point of capacity, wisdom, and zeal, for the service which he requires of them. But the earthen vessel thus designed "unto honour," must be "sanctified, and made meet for the Master's use, and prepared unto every good work." Natural gifts, in whatever degree they may be granted, must pass through the purifying and refining alembic of heavenly grace, ere they can be used with success in heavenly work. "It pleased God, who separated Paul from his mother's womb, and called him by his grace to reveal his Son in him," before he could "preach him," as Paul preached the Son of God, "among the heathen." Nor is this principle confined to those who have been eminently successful in the ministry of the gospel. The examples of Howard and of Wilberforce, may be mentioned in conjunction with the

subject of our memoir, as sufficient to show that, even in other spheres of philanthropic labour, more adapted to laymen, and only indirectly connected with Christianity, the religion of the heart has been found the essential element of success; and that even those objects which common benevolence taught men to aim at, and which the men of the world toiled after in vain, the humble child of God has, through the power of faith and prayer, been alone honoured to accomplish.

Let me only add, that in the selection of a champion of the Sabbath, who boasted no gigantic powers, and brandished no formidable weapons of war, Providence seems to teach us emphatically that "the battle is the Lord's," and that, in the successful issue of this conflict, "no flesh should glory in his presence." It was not that, in the person of Sir Andrew, divine grace supplied the place of natural greatness (for many a merely "good man" would have failed in carrying out what he was enabled to perform); but that the blessing of God descended on a range of accomplishments inferior, in point of brilliancy, to those that usually catch and fix the admiration of the world. The history of the Sabbath controversy has furnished not a few striking instances of means, in themselves inadequate, having been followed with results which have astonished its friends as much as they have confounded its enemies. And it is interesting to mark that the honour of largely contributing to these results was reserved for one who, so far as personal merit was concerned,

could not stand lower in the eyes of others than he did in his own, and who delighted to ascribe the whole glory to Him to whom it was due;—as the radiance of the setting sun, while it leaves the lofty mountains in deep shade, may be seen resting on the humble lake beneath, which reflects it back to the skies.

CHAPTER IV.

THE SABBATH—SIR ANDREW'S EARLY IMPRESSIONS AND MATURE CONVICTIONS ON THE SUBJECT—DOMESTIC BEREAVEMENTS.

1821—1828.

LITTLE did Sir Andrew anticipate, at the period of his life to which we have come, the path into which, by the singular providence of God, he was afterwards led, when he became the advocate and champion of the Sabbath. Brought up in Ireland, and in the Church of England, at a time when evangelical religion was in a low state, his views, his feelings, and his actings, as regarded the Lord's day, were any thing but rigid. When he first came to Scotland, he has often related how much he was surprised, and even amused, at the strict ideas which he found prevailing on this subject, and more particularly what a hearty laugh they enjoyed at the expense of one of his Scotch cousins, who was much scandalized, one Sunday, at overhearing his uncle, Governor de Courcy, in the act of *whistling*. "Oh, Governor!" she cried out instinctively, "you forget." "Forget

what?" he inquired. "You forget that it is the Sabbath-day." "No, indeed; I do not. What makes you say so?" "You were whistling a tune, Governor," she gravely replied. "And what is the harm of that?" "Why, no one here does it on the Sabbath-day; they only sing psalms." "Then you are a very singular set of people"—was the conclusion to the colloquy. Scotland has, indeed, been at all times singular among the nations for her regard to the holy day; but never, perhaps, was the standard of its observance so low among all classes as at the period to which we now refer. It is hard to say whether the insidious progress of French infidelity at the Revolution, or the boisterous rage for war which followed, had done most to invade the peaceful sanctity of the day. Except among the straiter sects of Presbyterians, who, identifying themselves with the principles, inherited some portion of the spirit of their fathers, the great body of the people, including many that were esteemed pious, entertained very lax notions on the obligation of the Sabbath, having some vague conception that it had been abrogated by the milder laws of the New Testament. Sir Andrew's practice was certainly no exception, at this time, to the prevailing course of desecration. That command, which afterwards became his watchword, "Remember the Sabbath-day to keep it holy," was not then the rule of his conduct. He wrote letters, he paid visits, he dined out, he travelled, on the Lord's day; he saw no harm in doing so; he thought every one did the same; and, from all he saw around

him, he had too good reason for the conclusion. As the Sabbath was a very common day in Ireland, even for commencing a journey, it is not surprising that it should never have occurred to him to do otherwise than continue his journeys on that day; nor did he remember having had a thought about it, except on one occasion, some time before his marriage, when, stopping to change horses, after having been detained about a quarter of an hour, the landlady, ere he started, made an apology for the detention, saying that "the postboy had been in church, and had had to be sent for." Sir Andrew felt distressed at the occurrence. It may have been his benevolence, more likely than his conscientiousness, that was touched. But he often alluded to it in after life; and it is believed it was the first feeling of the kind, connected with Sabbath observance, that he experienced.

A similar incident, which occurred several years afterwards, on the occasion formerly noticed, of George IV.'s visit to Scotland, may be here added. Arriving on Saturday afternoon at Glasgow, Sir Andrew and his party next day attended the celebrated *Mr* Chalmers, whom he now heard with much delight for the first time. He had fully intended to spend the Sabbath in Glasgow; but, on consulting with the landlord, such a representation was made of the demand for horses and carriages, on account of the King's expected arrival, that it was voted "a work of necessity" to proceed that evening with such cattle as could be procured. In the course of the journey, however, the question was much dis-

cussed by the party, and before its termination, they overheard it decided for them in a way not the most agreeable to their feelings. Something having gone wrong with the harness, the party were detained on the road till it was repaired; during which operation a few people, returning from church, gathered round the vehicle, and a venerable patriarch of the village, raising his voice, was heard to say, "Weel! I kenna what gude the country *may* get from the King's visit; but this I ken, that it has *garred* mair travelling on the Sabbath-day than ever I saw in my life before." Nothing was said in reply to this; but the reproof was felt, and by none more keenly than Sir Andrew. In proportion, however, as he began to feel interested in the subject of religion, the Lord's day gradually assumed in his eyes a holier aspect, and, without any specific plan, was naturally more devoted to those religious exercises, both public and private, in which he now took an increasing delight. Ever thoughtful of others, he reduced the Sabbath work in his household, though not at first to the extent which he afterwards effected. Step by step, the Sunday correspondence was dropped. The Sunday post bag, first unsent, then unopened, was ultimately interdicted. The Sunday visits became fewer and farther between, till they fell into desuetude; the Sunday travelling, once the rule, now became the exception, and finally the transgression of the rule; till, at last, he gave up all and every thing that distracted the mind from the things of God, or that in any degree imposed unnecessary

labour on others. A few simple verses, not destitute of sweetness, composed about the period at which we have arrived, show that he had now come to relish the sacred rest of the day. Though never intended for the public eye, they are given below, as an interesting record of his first feelings on a subject which afterwards so engrossed his mind.*

Still, for several years after his mind had become seriously impressed with divine things, it cannot be said that his conscience was very tender on the subject of the Sabbath. His improved outward observance of the day was rather the result of improved religious feeling, than of any fixed principle; and it is probable he would have shrunk from any rules on

* In this thy day of rest,
O Lord, look thou on me,
And keep me, Lord of all, I pray,
From all disquiet free!

Mine inmost, deepest thoughts,
In awful mercy probe,
And from the world's alluring garb,
My sinful heart disrobe.

O Lord, I would confess,
My thoughts do earthward stray,
And after childish, fleeting toys,
Doth Satan lead the way.

Blest Lord, we're warn'd by thee,
This marks the carnal mind;
The power to raise one upward glance
In thee alone we find.

Invited by thy Word,
Thine own way would I take,
And, nothing doubting the reply,
Ask for Lord Jesus' sake.

the subject, as savouring of Pharisaism or Jewish peculiarity. An occurrence, however, which took place soon after this, served to give his mind a decided bias towards more correct and scriptural views of the obligation of the Sabbath on Christians.

Sir Andrew had been led, some time before, to peruse the works of the late Dr M'Crie, particularly his Life of Knox, and his celebrated Review of Sir Walter Scott's Tales of my Landlord. Both had produced a strong impression on his mind, and particularly the last, by the entirely new light in which it presented to him the character of our covenanting forefathers, removing his early prejudice against them, and showing that, while valiant for their God and stanch to religious principle, they were also made, to use an expression of Sir James Macintosh's, which subsequently took a deep hold of Sir Andrew's mind, "the unconscious founders of our civil freedom." One Sabbath afternoon, the 6th of July 1828, while at Dalry House, on a visit to his mother-in-law, Lady Carnegie, who was a personal friend of Dr M'Crie, his curiosity induced him to go to hear, in his character as a preacher, the author whose writings he had so much admired. Having piloted his way to the humble chapel in which the Doctor officiated, he was, to their mutual surprise, recognised by the elder who presided that day over the *plate* at the door, his old friend Mr John Hay, the planner,* and who, delighted and proud that the Baronet should have come to hear his minister, directed him to what he called

* See before, p. 25.

"the best seat in the church." The service proceeded, and the Doctor, opening the Bible, read out as his text, Exodus xx. 8: "Remember the Sabbath-day to keep it holy." After adverting to the low standard of opinion and practice prevailing on this subject, the preacher proceeded to prove the antiquity of the Sabbath—an institute coeval with creation, and dating before the fall—so that he might say he preached unto them "no new commandment, but an old commandment which they had heard from the beginning." He next expatiated on the morality of the institution, showing that it had its basis deep in the moral law. He then went on to speak of the reasonableness of the institution—of its benevolence—of the duties implied in a right observance of the day—of the tendency in man to forget the Sabbath, and the various ways in which it is violated—of the jealousy with which God watches over the sanctification of his own day—and of the duty of all, in their several stations, to promote the observance of the Sabbath, and, in so far as lay in their power, to prevent its profanation. And he concluded by contending, on these grounds, for the obligations and privileges of the Christian Sabbath as not inferior to those of the Jewish—by deploring the blindness and enmity of the men of the world to the interests of religion—and by showing the observance of the Sabbath to be the glory, and its profanation to be the disgrace, of any people.*

* To gratify the curiosity of some of our readers, we shall give a portion of this sermon in the Appendix. Unfortunately the latter part of

The curiosity of Sir Andrew was excited by the text, and he felt at first somewhat staggered by what he regarded as the very extreme views propounded on the subject by the preacher. But he became gradually impressed with the force of the scriptural arguments advanced, and he went away with a strong conviction which never left him, and which grew within him into the solid consistency of axiomatic truth, that Sabbath observance is an essential branch of morality, and that the fourth commandment is of equal obligation on man with the other precepts of the Decalogue. Few can fail to mark the finger of an all-wise and overruling Providence in the singular arrangement by which the subject of our memoirs was led, as if by the hand, to the place where the messenger of God was to "tell him what he ought to do." It is remarkable that, among all the preachers of the day, he should have stumbled on one, as his instructor in the doctrine of the Sabbath, who was perhaps of all others best prepared, from his familiarity with the old school of theology, foreign and domestic, to initiate his pupil in the soundest and most enlarged views of the subject. It is also remarkable, that of all the Sabbaths in the year he should have visited Dr M'Crie's chapel when he happened to preach on Sabbath obligation and observance,—a topic on which, though he may have often touched on it incidentally, he never preached expressly more

it is not to be found among the author's manuscripts; and it has been supplied in the text above from notes taken at the time by one of the hearers.

than perhaps twice during his whole ministry.* And it is more remarkable still, that of all the periods of his own life, Sir Andrew should have happened to receive this lesson at the very time when, from his previous training in the school of Christ, he was prepared to listen to it with candour; and when he was just about to commence that public career, during which he so frequently experienced, amidst manifold assaults and temptations, that nothing could effectually sustain him save the high *principle* of the divine authority of the Lord's day.

"This incident," says an eloquent writer, adverting to it at the time of Sir Andrew's death, "seems charged with an important lesson, both to ministers and to people. It ought to convince the one class that, as so very much may depend on a single sermon, its composition ought to be regarded as no light or trivial matter, towards which it may be enough to direct mere half efforts of the mind; and to show the other how very important in its results a good resolution may prove, when taken in the proper spirit, and in reliance on the promised help. The determination formed in the humble Presbyterian meeting-house has led to a struggle whose arena is the British empire, and which, whatever reverses

* There was only one other occasion, so far as I can discover from my father's note-books, on which he preached a sermon on the subject of the Sabbath. There are a few notes written in 1817, from the text in Isaiah lviii. 13: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight," &c. And from these words he followed up his discourse in a practical strain, on the Sabbath succeeding that on which Sir Andrew heard him.

it may experience, is sure of success in the end. In Foster's well-known essay, there is not a more remarkable instance of decision of character than that which this interesting anecdote furnishes." *

At this stage of our narrative, we may be permitted, as a token of respect to Sir Andrew's memory (and one which he himself, had he anticipated any thing of the kind, would have deemed the most grateful and appropriate), to state as briefly as possible the views which he was now led to entertain on this important subject. In common, then, with the great body of our reformed divines, and in strict accordance with the formularies of the churches of both England and Scotland, he embraced the doctrine that the Christian Sabbath, instead of being a mere church-holiday, resting on ecclesiastical tradition, or even a mere religious ordinance, admitting of theological controversy, is a moral duty, based on the eternal and undebateable law of God. Unlike other religious rites, which are of temporary enactment, the precept of the Sabbath flows, not from the will merely but the very nature of God. It was therefore enjoined at first, in imitation as well as commemoration of God's own rest, when he ceased from all the work which he had made.—(Gen. ii. 2.) The Sabbath thus dates from paradise, prior to the fall of man, and stands on the same level, in point of universal and perpetual design, with the institute of marriage, the law of human labour, and the charter

* From the *Witness* of April 21, 1849.

of man's dominion over the lower creatures. Its primary obligation rests, not on the revealed law of Moses, nor the remedial law of Christ, but on the law of nature. Hundreds of years before it was graven on the tables of stone, it was written on the heart and grafted on the constitution of Adam. "The Sabbath was made," not for the Jew, nor for the Christian, but "for man." And as it was coeval, so it must be held to be coexistent with creation. When "the law was given by Moses," therefore, this precept was enshrined in the centre of those "Ten Commandments," which stand out in bold relief from all other parts of that law, as the divine compend of all morality, and the authoritative standard by which what is universally and everlastingly moral, may be distinguished, even in the Bible, from what was ceremonial or only of local and temporary obligation. Whatever change may have taken place, under the Christian economy, on the mode of religious worship, it is certain that no change could affect the authority of the moral law. Our blessed Lord guards his disciples against "thinking" for a moment that he "came to destroy the law;" on the contrary, to unfold its perfection, as a code of duty, was the favourite theme of his ministry, and to secure our obedience to it as a rule of holy living, while he delivered us from its curse, was the main design of his mission. To deny the continued authority of the Decalogue, the only infallible test of eternal right and wrong, would be to unsettle the very foundations of morality; and such is the indissoluble connection between all

the parts of this heavenly system, that to pluck a single orb from its firmament must endanger all the rest and lead to the ultimate subversion of the whole. This is placed beyond all doubt, so far as the fourth precept is concerned, from the very opposite conclusions which have been reached by those who have carried out their opinions to their full and legitimate results. In the elaborate treatises of our home and foreign divines, the vindication of the Sabbath is uniformly associated with a defence of the perpetual authority of the Decalogue; while on the other hand, as in the writings of Archbishop Whately, in order to invalidate the authority of the Sabbath, it is found necessary to set aside the whole Decalogue, as no longer binding on Christians.*

The morality of the Sabbath being thus regarded as a fixed point, the circumstances connected with the change of the day and the mode of its observance become fair subjects of theological discussion. And here the opinions of some of our reformed divines,

* See Whately *On the Difficulties in the Writings of St Paul*, pp. 185-191. It is not so generally known as it should be, that Archbishop Whately actually holds the abrogation of the whole moral law of the ten commandments! He has, in fact, though quite unconsciously, fallen into the very error of Antinomianism which he had undertaken to refute. With singular simplicity, not to speak of logical infelicity, after setting aside the law, he would substitute the Christian principles of love, gratitude, &c., as the standard of Christian duty. In other words, he confounds the *motives* of Christian obedience with the *rule* which these motives enable us to obey! The Antinomians, who never disclaimed the principles of Christianity, though they discarded the law as the rule of Christian life, would certainly have claimed Dr Whately as a convert; as the ancient Socinians and Anabaptists would have joined with him in depreciating the Decalogue.

particularly Luther and Calvin, have been by many supposed to differ from those held by the churches in our land. But their substantial agreement in the *doctrine* of the Sabbath, as an institution of moral and perpetual obligation, however they may have varied in their mode of advocating it, has been clearly demonstrated.* Luther maintains that "the Sabbath was, from the beginning of the world, appointed to the worship of God;" and Calvin, though he may not have expressed himself on all occasions so guardedly as to avoid the semblance of self-inconsistency, finds, "in the example of God a perpetual rule for all ages among men." The main point of difference between our divines and those of the Continent, lies in the latter holding the fourth commandment to be partly moral and partly ceremonial. If I may be allowed to state my own views of the difference in question, I should say that the sentiments of our foreign divines arose, partly from their opposition to the superstitious observance of saints' days in the Romish church, and partly from feeling the necessity of reconciling the morality of the Sabbath with the strong language employed by the apostles in reference to the Judaical distinction of days. To this source we may clearly trace the strong language occasionally used both by Luther and Calvin. At the same time, none plead with more force of reasoning for the universal and perpetual morality of that day,

* See particularly, "*The Real Opinions of the Most Eminent Reformers regarding the Sabbath,*" by the Rev. Patrick Fairbairn, Minister of Salton—a treatise of great research and unanswerable force.

both on the ground of its primitive institution in paradise, and its place in the Decalogue.

It may, I think, be granted with safety, and it has been shown with much force of reasoning, that the Sabbath, in passing through the hands of Moses, assumed something of the typical or shadowy character of that dispensation. In particular, as given to the Jews, the mere *bodily resting* may have had a prospective meaning, prefiguring the Christian rest, and as such the day may have been considered as kept holy merely by abstinence from bodily labour. Hence the term Sabbath, or rest, became peculiarly distinctive of the day as a Jewish holiday. Under Christ, when all shadows were abolished, it became necessary that this peculiar character, incidentally stamped on the Sabbath, should cease; but, the morality of the day still remaining unchanged, Christianity merely restores it to its primitive design, as a day, not of mere bodily, but of *holy resting*. Abstinence from ordinary labour is still enjoined, but enjoined mainly to afford opportunity to devote the time thus rescued from the world, to the worship and service of God.* Viewing the matter in this light, we can easily reconcile the strong statements of Paul in regard to the abolition of the Jewish Sabbaths, with his equally strong assertions of the perpetual morality

* Such are the views of the question which have been so ably advocated by Marck, a distinguished theologian of the University of Leyden, who flourished in the beginning of last century.—(*Scriptur. Exercitationes*, Pars iv. Exod. xx. 8-11). In another treatise on Matthew, xxiv. 20.—"Pray ye that your flight be not on the Sabbath-day"—he argues that this must have been the Jewish Sabbath, and that the term

of the Decalogue. And it affords, at the same time, a satisfactory reason for the change of the day from the seventh to the first. As circumcision, though intended at first, when given to the patriarchs, as a seal of God's holy covenant, assumed a legal character under Moses, and therefore gave place to baptism; so the Sabbath, having acquired under Moses a legal character, it was fittingly transferred, to mark the change of dispensation, from the Jewish day to the Lord's day.

Although, however, at all times ready to listen to such defences and explanations of the sentiments entertained by our foreign divines, it is but fair to mention that Sir Andrew was not disposed to place much weight on them. With characteristic independence of mind, he would waive all such discussions, and say, "Let Calvin and his opinions go to the winds, and let us stand on the authority of God's law." He was always much impressed with the peculiar phraseology of the command, "*Remember the Sabbath-day to keep it holy.*" The word REMEMBER, peculiar to this precept, dwelt on his mind with singular force.* And he would frequently remark, that the command was not simply to remember to keep holy the Sabbath, but to remember the Sabbath in order to

Sabbath is never applied in Scripture either to the seventh day when first instituted, or to the first day of the Christians. He yields, in short, a number of the positions taken up by the enemies of the Christian Sabbath, and yet demonstrates, on the most incontestable grounds, the perpetual and universal obligation of the fourth commandment.

* He even had a seal engraven with the favourite motto REMEMBER, with which all his dispatches on the Sabbath cause were endorsed.

keep it holy; for it is only by keeping this day in remembrance all the week that we can make such arrangements as duly to sanctify it and keep it holy.* The strikingly rich and judicious comment on this word, which is given in the Larger Catechism of the Scottish Church, he would often quote with high admiration.† And when dealing with the members of the Church of England, he seldom failed to remind them that every one of them had, before being admitted to the Holy Communion, on their bended knees, heard the fourth commandment solemnly repeated by the minister, and had with their own lips audibly responded to it in these words: "Lord have mercy on us, and incline our hearts to keep this law."

The following remarks, found among his manuscripts, express, in Sir Andrew's own language, and in language most judicious and precise, his sentiments on this subject, indicating the ruling principle which guided him in his course through life, and

* Letter to the Rev. William Lecke of Brailsford, by Sir Andrew Agnew, Bart., M.P., p. 4.

† "The word *Remember* is set in the beginning of the Fourth Commandment partly because of the great benefit of remembering it, we being thereby helped in our preparation to keep it, and, in keeping it, better to keep all the other commandments, and to continue in thankful remembrance of the two great benefits of creation and redemption, which contain a short abridgment of religion: and partly because we are very ready to forget it, for that there is less light of nature for it, yet it restraineth our natural liberty in things at other times lawful; that it cometh but once in seven days, and many worldly businesses come between, and too often take off our minds from thinking of it, either to prepare for it or to sanctify it; and that Satan, with his instruments, much labour to blot out the glory and even the memory of it, to bring in all irreligion and impiety."

more especially in his Sabbath warfare:—"The precepts of morality—that is, the moral law of the Decalogue—are the appointed *restraint* upon the universally evil propensities of the fallen race, and are necessarily repulsive, until men are re-transformed to the image of God by the renewing of their minds. And when any such are created in Christ Jesus unto good works, to righteousness and true holiness, it is not that any new revelation has been made to them for their rule of life, nor yet that their system of morality is now vague and undefined, but rather that the propensity is changed—the moral law has become congenial by the influence of the Holy Spirit. Their morality is at one with His who bruised the head of that old serpent, who first beguiled them to transgress, and perverted or inverted the mind of the man originally created in the image of God, the author of the moral law. And those of whom it was emphatically said, 'There is none righteous, no, not one!' now having their understandings opened to understand the Scripture, can delight in the law of God after the inner man, and can echo the words of Him whose name they bear, 'I delight to do thy will, O my God; yea, thy law is within my heart.'"

The principle of Sabbath observance having been thus settled in his convictions, it only remained that Sir Andrew should be set right in the matter of practice; and an incident which occurred shortly after the time we now speak of, taught him a lesson which he did not speedily forget. When engaged

in his canvass for Wigtounshire, he was accompanied by a dear and much valued relative, whose unobtrusive modesty forbids us to mention him by name. On Sir Andrew's determining to go to Manchester, where some of the electors then resided, his arrangement was to get to that town by the mail which reached it early on the morning of Sunday. The urgent necessity for immediate interviews with these voters, appeared to him fully to justify this slight infringement of the Sabbath. Not so with his pious relative, who having spent much of his time on the Continent, and witnessed the sad effects of Sabbath desecration there, had learned, what too many of his countrymen have there unlearned, to prize the strictest obedience to the holy commandment. He at once declined that part of the plan, and mildly put it to Sir Andrew, that even admitting that the circumstances did establish a case of necessity, as regarded the candidate for a seat in Parliament, they could not by possibility justify a private friend in making himself a travelling companion during any part of the Sabbath-day. Sir Andrew at once owned the reasonableness of his friend's objections, and admired the conscientiousness that dictated them; and, yielding to his example, the two agreed to spend the Sabbath together as a day of rest and privilege at Kendal, which the mail reached at midnight. They did so, and Sir Andrew seemed greatly to enjoy the refreshing *break* which it made in the occupation which had lately engaged them. The day was spent in a quiet and profitable way; and as, by starting

again at midnight, they reached Manchester to breakfast, no time was actually lost in the business they had on hand. Frequently, in conversation with his friend afterwards, he would refer to this circumstance, as that which, in the providence of God, practically prepared him to appreciate the rest of the Sabbath for himself, and to consent, when afterwards called upon, to introduce a measure to secure the same blessing for others.

But another and sharper kind of discipline awaited him—that of domestic affliction. Hitherto, through the goodness of God, death had not entered his dwelling. Four sons and three daughters had been given him, when, in January 1830, the beginning of the year in which he first entered Parliament, the first breach was made. Suddenly, and without premonition, the unwelcome messenger came and carried off the youngest of the family—a lovely and favourite daughter, Elizabeth, nearly two years old. At twelve o'clock, noon, while her father was absent on business at a neighbouring town, she was seized with a fit, and in a few minutes all was over. On his return in the afternoon, he could hardly credit the sad intelligence, till on going into the chamber of death he saw the remains of the little one, whom, but a few hours before, he had left, as he thought, in her usual state of health. A letter hastily written after the event to his two eldest sons, who were at school in England, will describe, better than we can, his feelings in this hour of bitter trial. It may be mentioned, that on the evening of the same day which

proved the last to his Elizabeth, another daughter was added to the family.

"LOCHNAW CASTLE, *February* 6, 1830.

"MY DEAREST ANDREW AND JOHN,—You will, I am sure, be very happy to get another good report of your dear mamma and her baby. We have very much—many blessings—to thank God for, and more especially at this moment, when relieved from most painful apprehensions; for had not your dear mamma been wonderfully supported, what might not have been the consequences of the shock she received at such a critical moment, by the loss of our sweet little Elizabeth! It is our prayer to be resigned to our loss, and to be thankful for what we are permitted to retain. It has always been my desire to feel that my children, whether in the next room or in the next kingdom, are alike under a more efficient protection than I can spread over them. In this instance, my insufficiency to protect was most strikingly brought home. I left the dear baby looking as well as usual in the drawing-room, for the purpose of going to Portpatrick. The carriage not being quite ready, I walked up and down the terrace, making thus a delay of a few minutes; and I have ascertained that, before I entered the carriage, my child was no more—although I was ignorant of it for four hours thereafter!"

Afflictions seldom come single. Another blow was at hand. The child, born in the house of mourning, and baptized in remembrance of the departed by the name of Madeline Elizabeth, was soon to follow her little sister. After Sir Andrew's election, and soon after he had taken his seat in Parliament, in November 1830, he received the news of his second loss. His reply breathes the resignation of a chastened spirit. "My dearest M.," he says to

his sorrowing partner, "our grief is for ourselves, and not for our sweet dear that is gone where I firmly believe we should all better be, if such were our Father's will, than in this, our place of trial. It is my comfort to think that *you* can look on things invisible as though they were present to our mortal sense, and in simplicity say, 'Thy will be done!' I could have wished to have been permitted to see your sweet little likeness again—but I trust I am resigned."

How few enter on public life better prepared for meeting its conflicts and temptations! And how wisely kind does the heavenly Master appear in laying His chastening hand on His servant, ere He sent him into his peculiar sphere of public labour; thus eliciting those graces which spring from affliction, and which he was soon called upon to exercise—meekness, patience, and hope of "a better country, that is, an heavenly," where the trials of time shall be swallowed up in the peacefulness of an eternal Sabbath!

CHAPTER V.

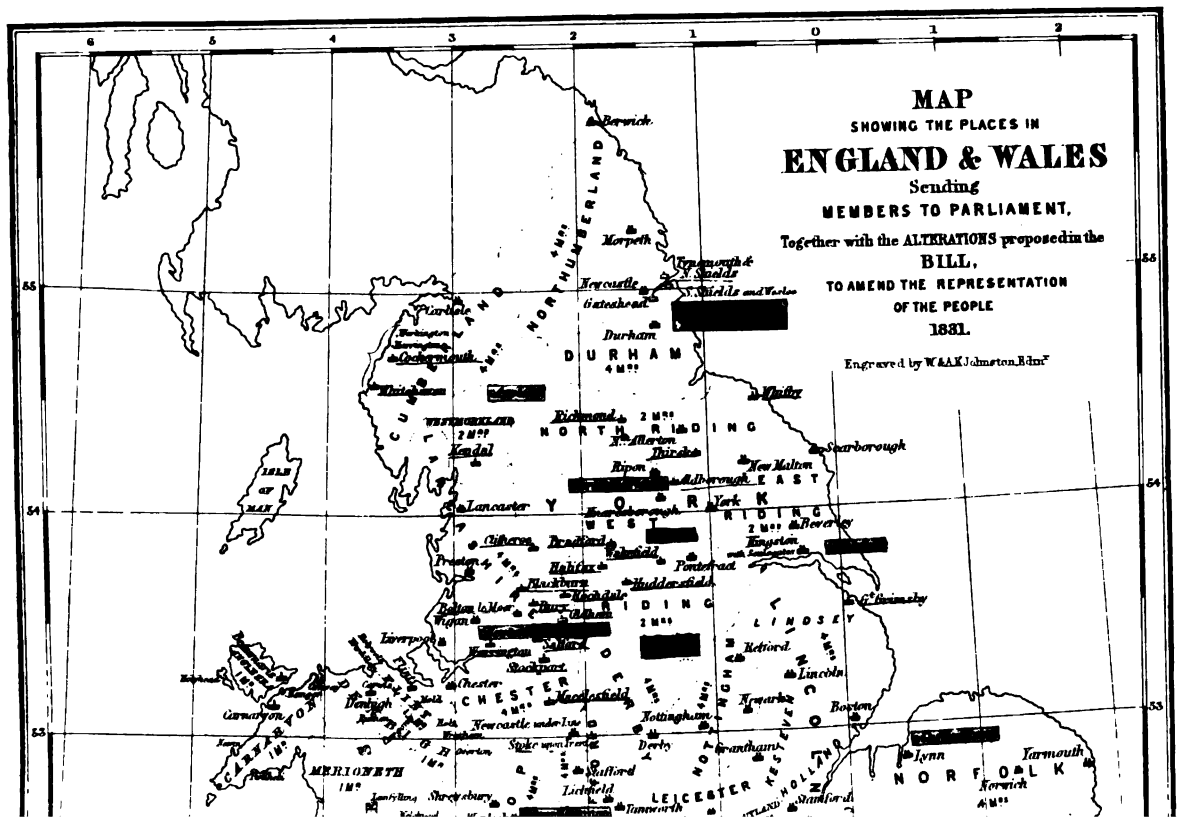
COMMENCEMENT OF PARLIAMENTARY CAREER—THE REFORM BILL—PRELIMINARY MOVEMENTS IN BEHALF OF THE SABBATH—SIR ANDREW SELECTED AS THE LEADER OF THE CAUSE IN PARLIAMENT.

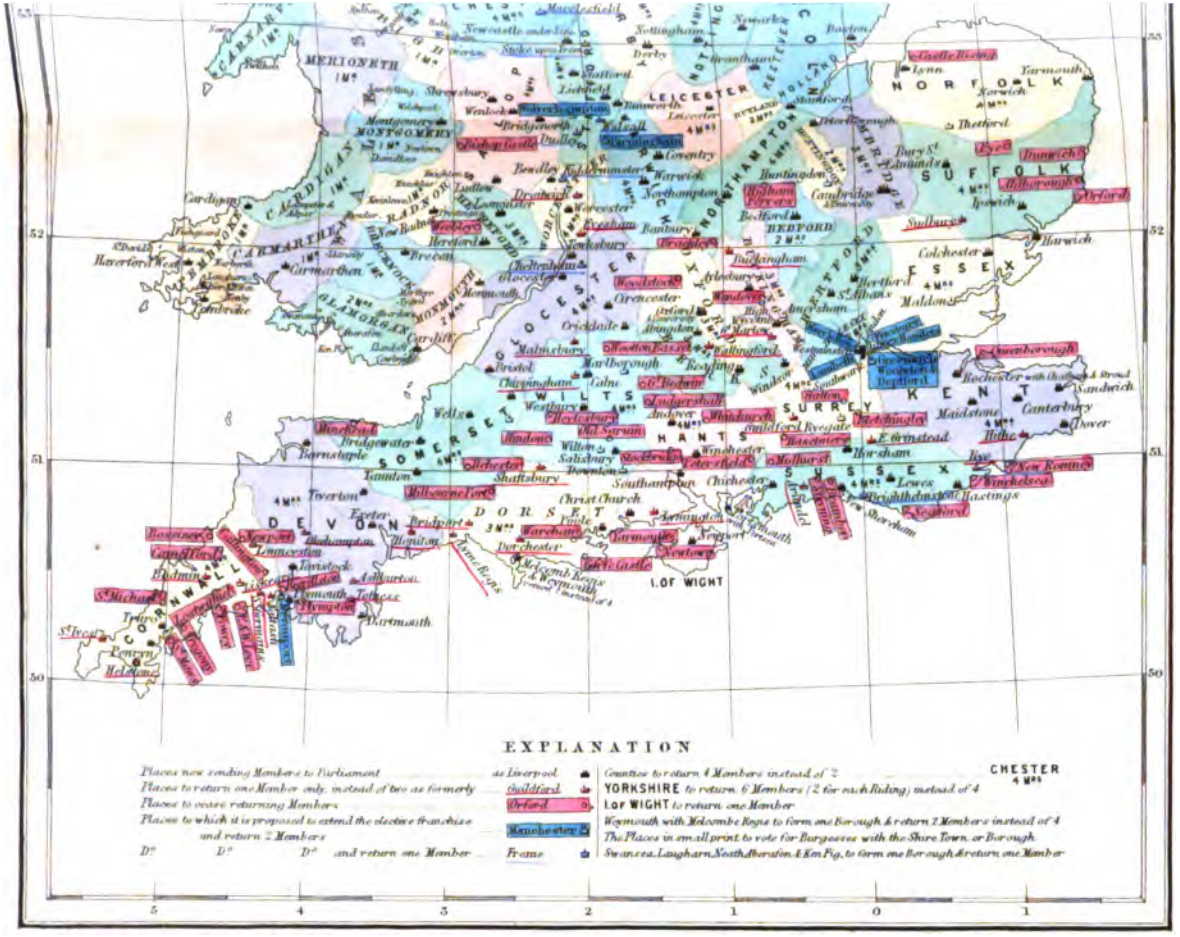
1832.

At an early period of his life—so far back as 1816—Sir Andrew had felt and expressed a laudable ambition to serve in Parliament as the representative of his native county. Various causes now combined to induce him to undertake this responsibility. The representation of Wigtounshire had been held by more than one of the ancestors of the family. His connections insured him no small influence. He had been appointed, in November 1828, to the office of Vice-Lieutenant of the county; and, by his habitual attention to county affairs, had recommended himself to the freeholders, and more especially to Lord Garlies, afterwards Lord Galloway, the Lord-Lieutenant of Wigtoun, whose powerful family influence was cordially given to forward his prospects. When, therefore, on the accession of William IV., a writ

was issued for a new election, he resolved, on the retirement of Sir William Maxwell, to start in opposition to James M'Douall, Esq., younger of Logan.

At this period, when the Duke of Wellington and Sir Robert Peel were at the head of affairs, Roman Catholic emancipation had but lately passed into law; and the next question expected to occupy the attention of ministers was that of Parliamentary Reform. As regards the former question, Sir Andrew always felt peculiarly thankful that it had been decided before he entered Parliament. Averse, from natural temper, to any thing wearing even the semblance of persecution, or of imposing civil disabilities for religious opinions; believing, with many others, that the Romish section had become greatly modified with the advancement of the age; judging of the system from those of its adherents with whom he had come in contact—many of them the beloved companions of his youth, and "all honourable men," and seeing no cause of alarm for the cause of Protestantism, he was persuaded that had he been then in Parliament, he must have voted for the measure. The Romish Church wore, in those days, a particularly bland and beseeching aspect; as far removed from the grim ferocity of former times, as from the arrogant pretence of its present attitude. Nor had any symptoms as yet appeared of that alarming movement towards Rome which has since been made within the Church of England. It was, therefore, with feelings approaching to devout thankfulness that Sir Andrew reflected, in after life, that he had


MAP
SHOWING THE PLACES IN
ENGLAND & WALES
Sending
MEMBERS TO PARLIAMENT,
Together with the ALTERATIONS proposed in the
BILL,
TO AMEND THE REPRESENTATION
OF THE PEOPLE
1831.
Engraved by W&AK Johnston, Edinr
NORTHUMBERLAND
DURHAM
CUMBERLAND
WESTMORLAND
NORTH RIDING
EAST RIDING
YORK
WEST RIDING
LINDSEY
CHESTER
NOTTINGHAM
LEICESTER
NORFOLK
CARNARVON
MERIONETH
ISLE OF MAN
Berwick
Morpeth
Newcastle
Durham
Richmond
Kendal
Lancaster
Ripon
Scarborough
York
Beverley
Leeds
Halifax
Bradford
Huddersfield
Blackburn
Preston
Liverpool
Manchester
Chester
Macclesfield
Stockport
Lincoln
Retford
Boston
Nottingham
Derby
Stafford
Lichfield
Tamworth
Grantham
Lynn
Yarmouth
Norwich
Carlisle
Whitehaven
Workington
Cockermouth
Penrith
Thirsk
Malton
Beverley
Pontefract
Wakefield
Barnsley
Rotherham
Sheffield
Wigan
Bolton le Moors
Warrington
Ashton
Oldham
Bangor
Caernarvon
Holyhead
Denbigh
Flint
Wrexham
Ruthin
Montgomery
Shrewsbury
Ludlow
Bridgnorth
Wolverhampton
Stourbridge
Dudley
Birmingham
Coventry
Warwick
Leamington
Stratford
Evesham
Worcester
Kidderminster
Tewkesbury
Gloucester
Cheltenham
Stroud
Cirencester
Tetbury
Malmesbury
Chippenham
Devizes
Marlborough
Salisbury
Wilton
Shaftesbury
Blandford
Dorchester
Weymouth
Poole
Christchurch
Lymington
Southampton
Winchester
Andover
Basingstoke
Reading
Abingdon
Wallingford
Henley
Oxford
Woodstock
Banbury
Buckingham
Aylesbury
Wycombe
Amersham
Windsor
Eton
Maidenhead
Hertford
Ware
Hitchin
Baldock
Royston
Cambridge
Huntingdon
St Ives
St Neots
Bedford
Dunstable
Luton
Hemel Hempstead
Watford
Uxbridge
Brentford
Kingston
Guildford
Godalming
Farnham
Reigate
Dorking
Epsom
Croydon
Bromley
Sevenoaks
Tonbridge
Maidstone
Ashford
Hythe
Romney
Rye
Winchelsea
Hastings
Battle
Lewes
Brighton
Shoreham
Arundel
Chichester
Petworth
Midhurst
Horsham
Cuckfield
East Grinstead
Tunbridge
Canterbury
Sandwich
Deal
Dover
Margate
Ramsgate
Rochester
Chatham
Gravesend
Dartford
Greenwich
Deptford
Lambeth
Southwark
Westminster
City of London
Finsbury
Marylebone
Tower Hamlets
Hackney
Islington
Chelsea
Kensington
Hammersmith
Fulham
Brentford
Richmond
Kingston
Wimbledon
Croydon
Bromley


EXPLANATION
Places now sending Members to Parliament as Liverpool
Places to return one Member only, instead of two as formerly Guildford
Places to cease returning Members Oxford
Places to which it is proposed to extend the elective franchise and return 2 Members Manchester
Do Do Do and return one Member Frome
Counties to return 4 Members instead of 2
YORKSHIRE to return 6 Members (2 for each Riding) instead of 4
I. OF WIGHT to return one Member
Weymouth with Melcombe Regis to form one Borough & return 2 Members instead of 4
The Places in small print to vote for Burgesses with the Shire Town, or Borough.
Swansea, Laugharn, Neath, Aberavon & Kenfig, to form one Borough & return one Member
CHESTER 4 Mbrs
MERIONETH
MONTGOMERY
CARMARTHEN
CARDIGAN
RADNOR
BRECON
GLAMORGAN
PEMBROKE
HEREFORD
WORCESTER
STAFFORD
SALOP
CHESTER
LEICESTER
NOTTINGHAM
DERBY
LINCOLN
RUTLAND
NORTHAMPTON
WARWICK
HUNTINGDON
CAMBRIDGE
BEDFORD
HERTFORD
NORFOLK
SUFFOLK
ESSEX
GLOUCESTER
OXFORD
BUCKINGHAM
MIDDLESEX
SURREY
KENT
WILTS
SOMERSET
DORSET
DEVON
CORNWALL
HANTS
SUSSEX
I. OF WIGHT
Liverpool
Manchester
Birmingham
Sheffield
Leeds
Bristol
Exeter
Plymouth
Portsmouth
Dartmouth
Falmouth
Penryn
Truro
Launceston
Tavistock
Totnes
Ashburton
Barnstaple
Bideford
Tiverton
Honiton
Crediton
Okehampton
Lyme Regis
Bridport
Poole
Wareham
Dorchester
Weymouth & Melcombe Regis
Corfe Castle
Shaftesbury
Blandford
Wimborne
Christchurch
Southampton
Lymington
Newport
Newtown
Yarmouth
Andover
Whitchurch
Basingstoke
Winchester
Stockbridge
Petersfield
Alton
Odiham
Farnham
Guildford
Reigate
Bletchingley
Haslemere
Midhurst
Arundel
Chichester
Lewes
Shoreham
Bramber
Horsham
East Grinstead
Hastings
Rye
New Romney
Winchelsea
Seaford
Maidstone
Canterbury
Dover
Sandwich
Rochester with Chatham & Strood
Queenborough
Faversham
Tenterden
Hythe
Woodstock
Malmesbury
Cricklade
Abingdon
Wallingford
Reading
Marlborough
Calne
Chippenham
Devizes
Westbury
Heytesbury
Wilton
Salisbury
Amesbury
Ludgershall
Hindon
Mere
Wells
Ilchester
Taunton
Milborne Port
Bridgewater
Minehead
Axbridge
Bath
Chipping Wycombe
Aylesbury
Amersham
Thame
Henley
Windsor
Eton
Brentford
Kingston
Westminster
Southwark
Deptford
Greenwich
Woodstock
Oxford
Banbury
Brackley
Buckingham
Wycombe
Hertford
St Albans
Maldon
Colchester
Harwich
Ipswich
Orford
Aldeburgh
Sudbury
Bury St Edmunds
Thetford
Lynn
Norwich
Yarmouth
Castle Rising
Thirsk
Malton
Richmond
Northallerton
Scarborough
Whitby
Pontefract
Doncaster
Knaresborough
Ripon
Boroughbridge
Aldborough
Beverley
Hedon
Hull
Grimsby
Boston
Stamford
Grantham
Newark
Nottingham
Derby
Lichfield
Tamworth
Coventry
Warwick
Leicester
Stafford
Newcastle under Lyne
Macclesfield
Wenlock
Bridgnorth
Wolverhampton
Dudley
Stourbridge
Bewdley
Kidderminster
Droitwich
Ludlow
Bishops Castle
Montgomery
Shrewsbury
Welshpool
Llanidloes
Newtown
Cardigan
Aberystwith
Carmarthen
Haverfordwest
Pembroke
Tenby
Llanelly
Cardiff
Monmouth
Brecon
Radnor
Hereford
Leominster
Worcester
Evesham
Tewkesbury
Gloucester
Cirencester
Wootton Bassett
Malmesbury
Bristol
Chippenham
Calne
Marlborough
Reading
Abingdon
Oxford
Woodstock
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Brackley
Buckingham
Aylesbury
Amersham
Wycombe
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Brentford
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Southwark
Deptford
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Rochester with Chatham & Strood
Sandwich
Queenborough
Faversham
Tenterden
Hythe
Canterbury
Dover
Maidstone
East Grinstead
Hastings
Rye
New Romney
Winchelsea
Seaford
Lewes
Shoreham
Bramber
Horsham
Midhurst
Petersfield
Alton
Odiham
Farnham
Guildford
Reigate
Bletchingley
Haslemere
Arundel
Chichester
Southampton
Christchurch
Lymington
Newport
Newtown
Yarmouth
Andover
Whitchurch
Basingstoke
Winchester
Stockbridge
Wilton
Salisbury
Amesbury
Ludgershall
Hindon
Mere
Wells
Ilchester
Taunton
Milborne Port
Bridgewater
Minehead
Axbridge
Bath
Shaftesbury
Blandford
Wimborne
Poole
Wareham
Dorchester
Weymouth & Melcombe Regis
Corfe Castle
Bridport
Lyme Regis
Honiton
Tiverton
Crediton
Okehampton
Barnstaple
Bideford
Launceston
Tavistock
Totnes
Ashburton
Plymouth
Dartmouth
Falmouth
Penryn
Truro
Helston
St Ives
St Michaels
Padstow
Camelford
Lostwithiel
Fowey
Saltash
Callington
Liskeard
Looe
Grampound
Tregony
Launceston
Bodmin
Truro
Penryn
Helston
St Ives
St Michaels
Padstow
Camelford
Lostwithiel
Fowey
Saltash
Callington
Liskeard
Looe
Grampound
Tregony
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1
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1
52
51
50
53

not been called to take any active part in furthering a measure which, on maturer thoughts, he saw was fraught with danger to the British constitution, the glory of which he was led to consider as lying in the fact that Protestantism—another name with him for Christianity—is incorporated with its very existence, and that the sovereign of these islands claims the allegiance of her subjects in virtue of being a Protestant Queen.

The main political question, therefore, on which he required to take his ground was that of Reform. On this subject, Sir Andrew gloried in ranking himself as a "Moderate Reformer." The necessity of some reform in the representation, was firmly impressed on his mind. Fond of geography, he enlisted it in the service of politics. To exhibit, in a palpable form, the absurd inequality with which the elective franchise was distributed, and the necessity, arising from the altered state of the country, for a more equitable apportionment, he constructed two maps of England, showing, at a glance, the places where members of Parliament were closely clustered, while large towns, such as Manchester, which had grown into existence since the representation was adjusted, were entirely left out; and at the same time pointing out the intended changes. These maps, drawn up originally for his own satisfaction, "just," as he said, "to enable any one to take a bird's-eye view of the whole subject," were afterwards printed and circulated among the members of Parliament, and they were considered by some leading men on both sides highly useful in

giving a distinct and tangible idea of the field on which the political campaign was to be conducted. At the same time, not from any personal attachment to the interests of the aristocracy, but from a patriotic feeling that these interests were closely bound up with those of his country, he was unwilling to see a sweeping disfranchisement of those boroughs which had long enjoyed the privilege of sending representatives to Parliament. On the same principle that, while extending his accommodation at Lochnaw, in a style more suited to later ideas of convenience, he retained the ancient castle, with its old-fashioned nooks and turrets, sadly out of proportion as they looked beside the modern structure, "I could much wish," he says to one of his correspondents, "that the reformers had, like you, resolved to repair an old house, keeping up all hereditary associations, *those seeds of patriotism,* instead of striving to erect a new-fangled structure." With these sentiments, though, upon the whole, friendly to the government of Sir Robert Peel, and anxious that he and his associates should introduce the measure of reform, he determined to keep himself independent of all parties, and leave himself at liberty to vote according to his conscientious convictions.

Holding these principles, Sir Andrew, after a canvass, in the course of which he received the most flattering reception, and after securing the interest of Lord Garlies, the Lord Lieutenant of the county, together with many others, who manifested towards him the most friendly feelings, offered himself as a

candidate for the representation of Wigtounshire, and was unanimously elected, on the 18th of August, 1830. The following account of the election, taken from a cotemporary newspaper, may be interesting to our readers:—

"*Wigtoun, 18th August.*—Our election began and ended yesterday in the unanimous return of Sir Andrew Agnew, of Lochnaw, Baronet. Though a contest was expected, none took place. Captain M'Dowall, younger of Logan, had a numerous body of friends, but he resigned the contest at the eleventh hour, much, I daresay, to the disappointment of those who, in these piping times of peace, are fond of seeing a little political fun.

"Still we had visitors from all quarters; and as the hour of business arrived, the court-house was crowded to suffocation. After the usual forms, Sir James Dalrymple Hay was called to the chair, and Mr Agnew appointed clerk to the meeting. The roll was then purged, and the names of the two new freeholders added to the list. Stair Hathorn Stewart, Esq., proposed Sir Andrew Agnew as a fit and proper person to represent the county of Wigtoun in Parliament. Forbes Hunter Blair, Esq., in seconding the motion, briefly adverted to the high character and qualifications of the candidate. He who now sought to represent the county, represented an ancient and most respectable family, and had long been distinguished for the zeal with which he labours to promote every thing connected with the prosperity of Wigtounshire. That zeal he will, no doubt, carry with him into a higher arena, as well as that prudence and propriety of purpose which are the surest guarantee of wise and efficient legislation. His talents, principles, and attainments, are known to you all; his integrity is undoubted, his assiduity undeniable. From intimate personal knowledge, and careful observation of his conduct and character, I feel confident he

will prove a valuable member of Parliament; and, both on public and private grounds, feel great pleasure in offering him to your acceptance, by seconding the motion that has just been made.

"The roll was then called, and Sir Andrew declared unanimously elected. In returning thanks, he addressed the freeholders in a neat and feeling manner. His grateful acknowledgments were not only due to his own friends, but to those who had started in opposition, and who, throughout the contest, had conducted themselves in such an honourable and gentleman-like manner. But it might be asked, what were his political principles? What his sentiments on the great questions that were likely to occupy the attention of Parliament? Here he could only answer generally, that he would support the crown. To the present administration he was favourably disposed, but still he would not pledge himself to any specific line of policy. He would vote with ministers when their measures seemed calculated to promote the public weal, and against them should they deviate, or appear to deviate, from what he must call the golden rule of all upright and patriotic statesmen. (Cheers). He was proud of the high honour conferred on him, the important trust confided to his charge, and would endeavour to discharge its duties faithfully. Again he thanked the freeholders cordially and sincerely, and would at all times feel the greatest pleasure in conciliating their esteem, and consulting their wishes.

"Out of doors, the populace manifested the utmost enthusiasm in favour of the worthy baronet, and on his re-appearance on the streets, he was compelled, by gentle force, to enter his carriage, which was drawn in triumph round the square of the town, amidst shouts of applause that were literally deafening."*

* *Dumfries Courier*, August 1830.

Sir Andrew entered Parliament in the autumn of 1830, and for some time contented himself with surveying the state of parties. The following lively picture of the House gives his early impressions of it, and his views of the policy of ministers :—

"The House of Commons is an extraordinary scene. At times it appears inextricable confusion, and then again order and method appear. Messrs H—— and O—— are most wearisome, because incessant. If they are not speaking themselves, they are the subjects of the speeches of other people. It can never for a moment be forgotten that these two vulgar men are in the House. They pervade every thing; they are indefatigable, warm, but weighty speakers. O—— is the most disagreeable being I ever beheld. His fiendish smile and discordant voice correspond. His incessant 'Hear, hear!' is the most jarring sound I ever heard.

"The misfortune is that there are few animated speakers on the ministerial side of the House. Sir Robert Peel does the labour of Hercules, but he is not adequately supported. By much the most severe attacks the two have received have been from members sitting beside them.

"The state of parties is any thing but satisfactory. The speeches of the Duke of Wellington and Sir Robert Peel on the first night were at variance. The Duke protested against all reform; Sir Robert made a speech which leaves him free to do any thing which he may find expedient. So, those who are most desirous of supporting the Government in this hour of need, feel that they may be left in the lurch to-morrow. There is every appearance of a desire to give a powerful support to ministers, if they would only make up their own minds to indicate what should be done."*

In the close of this year, Sir Andrew having re-

* To Lady Agnew, November 16, 1830.

quested the opinion of Dr Chalmers regarding the bill for removing Jewish disabilities, received the following highly characteristic reply :—

"EDINBURGH, *December* 31, 1830.

"DEAR SIR ANDREW,—Were I a member of Parliament, I should vote for Mr Grant's motion; but I would not have originated the motion myself, feeling that, in the present instance, there was no urgent or practical necessity for the measure, and that without such necessity it is not expedient to offend the religious scruples of a great many in our land, even though I cannot share in them.

"While upon this subject, may I be permitted to state, that I never felt more shocked at any public exhibition than that reported to have been made in the House of Commons, on Mr Percival's notice of his motion for a General Fast. It is felt by many here, and by myself among the number, that the indecent levity wherewith the notice was received, is a more fearful sign of the times than all the incendiarism of the south. The motion may be rejected, and more especially on the ground of public prayers having been ordered; but I do hope that it will be solemnly and respectfully entertained, and that a spectacle so appalling will not be offered as that of a legislature dissociating God from the management of his own world, and practically disowning him as the Governor amongst the nations and families of the earth. The appearance of such an infidelity as this in our high places, carries in it, to my apprehension, an aspect of far gloomier foreboding to our land, than all the crime and all the political violence which are now abroad among the people. I have the honour to be, dear Sir Andrew, yours, most respectfully,

"THOMAS CHALMERS."

Sir Andrew was soon destined to encounter, in his own person, the virulence of this "infidelity in our

high places," against which Dr Chalmers pointed his honest and well-merited rebuke. For the present, however, his mind was chiefly occupied with the all-engrossing subject of parliamentary reform.

On a new Parliament being summoned, he again offered himself to the constituency of Wigtounshire, in May 1831. Adhering to the independent course which he had chalked out for himself, he had declined, though strongly solicited, to vote on the division which, in November 1830, issued in the retirement from office of the Duke of Wellington and the Conservative party. He did so because he regarded it as a factious vote, and not involving principle. But the Whig ministry having come into office, he considered it his duty to vote for the Reform Bill, reserving to himself the liberty of proposing modifications on it in committee. On this occasion, his friend, the Honourable Montgomery Stewart, having withdrawn from the contest in his favour, he was opposed by Mr Hathorn of Castlewigg, who appeared on the Conservative side. As usually happens in times of political excitement, Sir Andrew found that his moderate and independent policy exposed him to suspicion and misconstruction from both of the extreme parties into which men were then divided. He felt himself in the predicament of the poet—

> "In moderation placing all my glory,
> While Tories call me Whig, and Whigs a Tory."

On the one hand, "Mr M. Stewart (inadvertently no doubt) represented him to have stated that he would *not* support the measure of reform, unless important

modifications were made; whereas Sir Andrew declined giving any pledges whatever, either on the one side of the question or the other, and claimed, if admitted to the honour of a seat in the new Parliament, the same freedom of opinion which he had exercised in the old." On the other hand, in answer to the circular of his Tory opponent, he finds it necessary to state—"In my correspondence with my constituents, I have always endeavoured to explain the nature of the qualified support which I have given to that measure. To the English Bill alone, I have given a qualified support. I voted for the second reading (whereby it is admitted that the important question of reform is virtually carried in the affirmative—that which remains for consideration being rather matter of detail), having been convinced that the time was come when the subject of reform must be entertained, and seeing no method so effectual for a right understanding of details, as a full discussion in a committee of the whole House: keeping myself free to exercise my humble judgment by voting for or against the third reading, as in the circumstances might seem most conducive to the public weal."

On Monday, therefore, May 16, 1831, the county election took place, under circumstances of extraordinary excitement. The contest ran very close. "In the morning," we are informed, "all was anxiety and uncertainty on the part of the two candidates; and it was not till the arrival of Mr Stewart Mackenzie of Seaforth, who had *posted* it from Edinburgh, and

arrived in Wigtoun a short while before the hour of meeting, that Sir Andrew's hopes of success were at all sanguine. Mr Blair, of Blair, was anxiously looked for by Mr Hathorn; and, had *he* arrived and not Mr Mackenzie, *Mr Hathorn's return would have been the consequence.*"

How small and apparently trivial are the incidents (not undesigned by Heaven, though unmeditated by man) on which the most important issues frequently depend! Had Mr Mackenzie's post-horses been somewhat less expeditious, or had Mr Blair's been a little less tardy, Sir Andrew's career in Parliament might have terminated with his first session, and the Sabbath might have looked as vainly for its advocate in St Stephens, as Mr Hathorn for his supporter on the hustings.

Sir Andrew having been proposed by Mr Stewart of Physgill, and supported by Sir J. Dalrymple Hay, the other candidate was proposed by Mr Carrick Moore, who took this opportunity of expressing—as far as he was allowed, amidst the hootings and uproar of the crowd—his astonishment to find that, "instead of supporting the Duke of Wellington, as he had given them reason to expect, Sir Andrew had joined the ranks of his political enemies—men whose admiration of every thing French knew no bounds. He was astonished to find the representative of the county of Wigtoun a staunch supporter of a reform bill which had been framed from a French model and on French principles!" The preses having declared the state of the vote to be 17 to 16 in favour of Sir Andrew, the

successful candidate, in returning thanks, repeated his resolution to go into Parliament free and unfettered by any pledges; frankly confessing that it had been his desire to support his Majesty's government, but declaring his disappointment at finding the Duke opposed to all reform; and now, though at first surprised at the sweeping measure proposed by the new ministry, he had voted for it, in the hope that, after fair discussion and due modification, it would be passed into a law. "It may be safely said," observes a contemporary print, "there never was such a day as Monday seen in Wigtoun before! Early in the forenoon, carriages came pouring into town from all quarters, and pedestrians without number from the neighbouring towns. The constabulary force were in attendance, to preserve peace among the many thousands present—a precaution judged prudent from the reports of disturbances at other elections, but which was happily unnecessary, the multitude having behaved in the most orderly manner. When the result of the contest was made known, the cheering from all quarters was enthusiastic. Sir Andrew was chaired in the usual manner after the election; and it must have been highly gratifying to the honourable baronet, after the fatigues of his protracted and arduous contest, to witness the unbounded joy and satisfaction so universally expressed at his return."

Nothing struck those who witnessed this scene so much as the becoming spirit in which the contest was conducted. "How nobly," exclaims one of them,

"the candidates behaved to each other!" The gentlemanly and Christian bearing of Sir Andrew, in particular, during the whole of this and his other contests for the representation, elicited the warmest praise. One who had the best opportunities of observing his private as well as public demeanour, during these exciting conflicts, has said—"I cannot account for the meekness, the forgivingness, the *forbearingness* exemplified by Sir Andrew, on any other ground than the prayerful spirit in which he engaged in all the affairs of life; and on those occasions of more than ordinary excitement and trial, he drew largely from the Fountain of his daily supply. His invariable practice was never to allow any of his own supporters to speak disrespectfully either of his opponents, or of those landlords or their factors that were opposed to him. And when the election was over, although it was difficult for his supporters, and those connected with him in the contest, to get over the unpleasant feelings engendered on these occasions, no one could know by Sir Andrew that he had been opposed." Another, who acted as his agent on three of the occasions on which he was returned to Parliament, says—"I am sure that, as a conscientious, disinterested, and high-principled gentleman, he went to Parliament unfettered by party feeling; discharging his important duties with perfect independence."

The first occasion on which Sir Andrew took an active part in the business of the House, was on 15th July 1831, when he rose and moved in the commit-

tee the following amendment on the Reform Bill:—"That the boroughs enumerated in Schedule A shall have a share in the election of a member or members to serve in Parliament, as hereinafter provided." After remarking that now was the time when moderate reformers, who had been thrown overboard by the right honourable baronet, were called on to come forward, he, with great modesty, proposed his scheme. "His amendment would, he thought, do an act of justice which the bill at present did not. The plan he should wish to see adopted would, in point of fact, assimilate the English system of boroughs to that of Scotch and Welsh boroughs. With regard to the nomination boroughs, it had been said that his plan, if agreed to, would have the effect of throwing them into the hands of borough proprietors. There he conceived his opponents to be in error; because, by his plan, the boroughs which would be joined for the purposes of election would have an open constituency, and, by those means, he apprehended the power of the borough proprietors would be diminished, not increased. In Cornwall, instead of six boroughs, make six districts; extend the district system through England, eking out the constituency of boroughs too small to return members (without the risk of incurring that partiality which had been more than insinuated) by adding, not the surrounding parishes, but the neighbouring towns or large villages, as may be found expedient."

In the debate which followed on this amendment, he was supported by Sir Robert Peel and other

members of the Opposition; who, under the influence of very different motives, advocated Sir Andrew's clause, in the hope of defeating the design of the bill. "I admit," said Sir Robert, "that I am not a strenuous supporter of the amendment of the honourable baronet, but I accept it as a lesser evil. It is an alternative offered me, and I shall follow the course pursued by all statesmen, and of two evils adopt the less." Sir Andrew, at the close of the debate, vindicated his consistency in moving this amendment with his former vote for the reading of the bill. "I consider," he said, "that the consolidation of the boroughs would be comparatively easy, as the experiment has been already successfully practised in Scotland; and that my vote for the disfranchising clause is not at all incompatible with the opinion I now express on the subject of consolidation, and with the communications I have already held with the right honourable baronet." The amendment, however, was strenuously opposed by the Government, on the ground of its being inconsistent with the principle of the bill, and was lost by a majority of 316 to 205.* But though the Reform Bill was a larger measure than he desired, he felt it his duty to vote for it, on the principle that reform was necessary, and that whatever defects might attach to the bill, further delay was unwise and unsafe. His name, therefore, appears in the list of the majority which carried that important legislative measure. The longer he lived, he saw cause to rejoice in having

* *Mirror of Parliament*, July 15, 1831; pp. 600–612.

lent it his support, and to be satisfied with the wisdom of giving to the middle classes—generally speaking, the soundest portion of the community—that share of political influence which they had learned to value, and were entitled to possess.

Being as anxious as my readers can be to leave these political details, and bring forward Sir Andrew in his proper sphere, I shall merely add, that on the writ being issued for the first reformed Parliament, Sir Andrew again presented himself to the same constituency, on the 8th December 1832, and was a third time elected without a dissentient voice, the other candidate, Mr Carrick Moore, Junior, of Corswall, having retired before coming to the poll. On this occasion, his address to his constituents manifested the same indomitable firmness and independence as he had shown before the measure of reform was carried. Having acknowledged the honour, enhanced by his being the first member returned for the county by a popular constituency, he said:—

"I have represented you in Parliament before; and whatever opinions may be entertained of my conduct there, I have the approbation of my own conscience that I have endeavoured to do my duty to the best of my humble ability. I have never courted the favour of any man; I will not seek to gain the favour of his Majesty's government; I may say conscientiously, gentlemen, I will never seek even your favour by any undue means,—knowing that the best way of serving my country, and of meriting your approbation and support, is by turning neither to the right hand nor to the left, but by pursuing a straightforward course. On looking

back upon my conduct in Parliament, and upon every vote I have given on the very vast and important matters that have come under my consideration, I feel satisfied that I have acted up to the best of my judgment; so much so, indeed, that were the same interesting and overwhelming train of events again to occur, and every vote again to be demanded of me, I would act precisely as I have already done. I am a friend to the interests and property of my country, and in every thing I am most anxious to keep pace with the rapid improvement and increasing intelligence of the age we live in; having a due care always, however, to maintain and uphold the framework of the constitution. I return my most heartfelt thanks for the kindness which has every where been shown me during my canvass, particularly in not asking of me pledges. I disapprove of pledges, and had they been asked of me, I would not have given them; and I stand before you an unpledged member."*

It was not till after the passing of the Reform Bill that Sir Andrew was led, in the providence of God, to interest himself in, and to advocate, a far higher reform—a reform in the morality, not in the representation, of the people—a reform to the effectuating of which the Saviour has attached an honour higher than that which earthly kings can give, or worldly politicians receive: "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called GREAT in the kingdom of heaven." Sir Andrew had entered Parliament in 1830, and it was not till 1832 that he became ac-

* *Dumfries Courier*, December 1832.

quainted with what good men in London, particularly in connection with the Lord's-Day Society, had been doing to arrest the growing evil of Sabbath profanation.

With his native lowliness of mind, he took every opportunity of disclaiming the honour of having originated the movement in favour of Sabbath observance. "I would distinctly disclaim," he says, in February 1835, "however gratifying it might be to me to appropriate to myself, the honour of having revived, in this age, the discussion of the claims of the Lord's day; which, in the words of the Bishop of Calcutta, is 'one of the grandest practical topics upon which we are now called to treat.' The Bishop of Calcutta himself did much to pave the way for our present efforts, by preaching, in the year 1827, and afterwards publishing, seven sermons on the 'Divine Authority and Perpetual Obligation of the Lord's Day.' These sermons assisted to overthrow many of the loose notions which were afloat, by bringing before the public eye, not merely the views of the Bishop of Calcutta, but the collective views and opinions of the old and best divines upon the subject: and in drawing attention to this work, I do not hesitate to acknowledge myself personally indebted to its pages." * Before the publication of these excellent sermons, the attention of the English public was still more pointedly called to the subject of Sabbath profanation, by Dr Blomfield, Bishop of London,

* A Letter to the Friends of the Sabbath Cause. By Sir Andrew Agnew, Bart., M.P., February 1835, p. 3.

whose mind had been shocked by the scenes of depravity and ungodliness which he had witnessed both in the country and in the metropolis, and by the fearfully rapid increase of Sabbath desecration throughout the land. In 1830, he published a letter, addressed to the inhabitants of London and Westminster, "On the Present Neglect of the Lord's Day."* The unusualness of such a mode of address, coming from one occupying so high a station, and enjoying so much respect,—but, above all, the startling disclosures which the writer made of the prevalence of Sabbath profanation in the metropolis, and the fidelity with which he uttered his warnings and admonitions to all, and especially to the higher classes of the community, had the effect of turning general attention to the question.

Roused by these forcible exposures and timely warnings, the public mind was prepared for active measures to meet the exigency; and the first evidence of an awakened spirit was the formation of several societies, in the metropolis and elsewhere, for the purpose of remedying the crying abuses, which none attempted to deny or to vindicate. The most important of these, was the "Society for Promoting the Due Observance of the Lord's Day." This society (which has been distinguished from all the other associations for a similar object by the high scriptural position which it assumed at its very commencement,

* A Letter on the Present Neglect of the Lord's Day. Addressed to the Inhabitants of London and Westminster. By C. J. Blomfield, D.D., Bishop of London. Seventh Edition, 1830.

and which it continues to maintain to the present day, existing as it still does in full operation, while other societies, which took lower ground, have ceased to exhibit any symptoms of vitality) was formed "at a meeting held on the 25th of January 1831, at the house of Mr Joseph Wilson, Clapham Common, for the purpose of considering what means could be properly adopted for lessening the great evil of Sabbath-breaking, and for restoring, under the blessing of God, a due reverence for the divine authority and practical duties of the Lord's day." To the Rev. Daniel Wilson of Islington, afterwards Bishop of Calcutta, whose praise is in all the churches, and to his excellent brother, Joseph Wilson, Esq., there can be no hesitation in ascribing the commencement in good earnest of this great work.* The fundamental principle on which the society was based, is expressed with that beautiful succinctness of phrase which marks the Bishop's pen, in its first resolution: "That this meeting is firmly persuaded that the dedication of one day in every seven to religious rest and the worship of ALMIGHTY GOD, is of divine authority and perpetual obligation, as a characteristic of revealed religion during all its successive periods; having

* From the original minutes, it appears that the persons present at this meeting were as follows:—"Rev. Daniel Wilson (afterwards Bishop of Calcutta), Rev. Henry Blunt, Rev. S. C. Wilks, Sir George Grey, Bart., Henry Maxwell, Esq., M.P., Messrs John Bridges, R. J. Chambers, John Deverell, W. M. Foster, Alex. Gordon, Thomas Hankey, John Poynder, William Roberts, J. M. Strachan, Benjamin Shaw, J. M. Standen, Percival White, and Joseph Wilson." Another meeting was held by adjournment on Tuesday, February 8, 1831, when the resolutions on which the society was constituted were agreed to.

been enjoined upon man at his creation—recognised and confirmed in the most solemn manner in the Ten Commandments—urged by the prophets as an essential duty, about to form a part of the institutions of the Messiah's kingdom—vindicated by our divine LORD from the unauthorised impositions of the Jewish teachers—transferred by him and his apostles, upon the abrogation of the ceremonies of the Mosaic law, to the first day of the week, in commemoration of the resurrection of Christ, and on that account called THE LORD'S DAY—and finally established, in more than all its primitive glory, as an ordinance of the spiritual universal church of the New Testament, and a standing pledge and foretaste of the eternal rest of heaven." In their fourth resolution, the society express the sentiment which opened the way to those proceedings in Parliament, of which Sir Andrew became the leader: "That this meeting is persuaded that it is the paramount duty of a Christian nation to confess its allegiance to Almighty God, and its faith in a Divine Redeemer, by honouring, in every proper manner, this solemn institution; by encouraging, amongst all classes of persons, the due observance of its sanctity; by making the most ample provision for the public worship of God; by discouraging and repressing open inroads upon its sacred duties; by inserting suitable guards for its observance, wherever necessary, in new Acts of Parliament; by providing for the suppression of outrageous offences; by reviving and amending the statutes which have become obso-

lete and inefficient; and by doing every thing in its power to defend, mildly and firmly, the Christian Sabbath from open violence and desecration, so as not to interfere with the conscience of individuals in their private and retired sentiments or conduct, or to attempt any thing beyond that *protection* of this fundamental institution of revealed religion, which it is the province of a Christian legislature to afford."

We have given these resolutions at length, as they serve completely to exculpate Sir Andrew from the charge so frequently brought against him, that he was actuated by Scottish prejudices, and aimed at forcibly imposing on England "the Scotch Sabbath." So far from this being the case, the movement was, from its very outset, a strictly English one. It emanated from the heads of the English Church. "The Lord's-Day Society" was composed chiefly of clergymen and laymen of that Church; and the resolutions we have now given, which embody the principle of all the bills which Sir Andrew afterwards brought before Parliament, were unanimously adopted by them long before he was entrusted with their advocacy. In truth, it was English feeling, aggrieved by the profanation of the English Sabbath, that prompted these efforts to revive the observance of the holy day; and though Sir Andrew was fully prepared to sympathise with them, the idea of employing legislative measures for this purpose was first suggested to him by his friends of the Church of England. The same remark applies, as may be

afterwards shown, to the provisions in the bills themselves.

The first annual meeting of THE LORD'S-DAY SOCIETY was held at Exeter Hall, on Monday, May 14, 1832, the Right Reverend the Bishop of Calcutta in the chair. In their report, after adverting to what they had already done, the committee expressed themselves "deeply convinced of the necessity of some alteration in the existing laws relative to the Sabbath;" and stated that several of their members, conversant with the laws of the country, had devoted much time and close attention to an accurate revision of all the existing statutes, in the hope that defects which had rendered many of them obsolete might be remedied, and such new measures submitted to the legislature as the circumstances of the age required. The meeting, therefore, came to a resolution, lamenting "that, though the *law* of the land is founded upon Christian principles for the protection of the Lord's day, it has, in process of time, become wholly ineffectual; and it is therefore resolved that a petition be presented to each House of Parliament, praying the legislature to take the matter into its most serious consideration, and with a view to amend the laws on the subject." In prosecution of this resolution, the committee solicited a meeting with such members of Parliament as might be thought friendly to their object; and it appears that, so early as June 1832, their eyes were directed to Sir Andrew, by the late Sir Thomas F. Buxton, who pointed him out as the fittest person for the

honourable and laborious post of the leadership of the question in Parliament.* At the same time, vigorous measures were taken to procure petitions to Parliament. The consequence was, says Sir Andrew, that, "in the session of the year 1832, many petitions had been presented to Parliament, and some influential members of the House of Commons had given their opinion, that it would be expedient to endeavour to obtain a select committee for the purpose of investigating the manner in which the Lord's day was observed, *before my attention was called to the subject.*"†

Little expecting that the lot was to fall upon him, Sir Andrew was induced to accompany a deputation of the committee to certain members of the House, who, they thought, might consent to prosecute their object in Parliament. Sir Thomas Baring was applied to, but he declined, not intending to offer himself again for a seat in Parliament. They applied next to Sir Robert Inglis, who likewise refused the honour of taking the lead in this question. Whether they then applied at once to Sir Andrew, we are not certain; but the deputation had been empowered to secure his services, in the event of their not prevailing on Sir Thomas Baring.‡ The application

* We are indebted for this fact to Andrew Johnston, Esq., the son-in-law of Sir Thomas Fowell Buxton, who, he adds, "had always a great regard and high esteem for Sir Andrew, and steadily upheld him, though not going quite his length on the subject."

† *Letter to the Friends of the Sabbath Cause*, p. 4.

‡ The secretary reported that, in consequence of a communication he had received from Sir Thomas Baring, he summoned a deputation from the committee to meet some of the friends of the society, members of

was made to him by the worthy secretary, Mr Joseph Wilson; and we have his own repeated testimony to the fact, that it was with the utmost reluctance that he consented to comply with the request. He felt that, could they have obtained it, an English member of Parliament would have been more suitable; and, in his genuine modesty, he thought many others would have been much better qualified for the delicate and arduous service. While he shrunk from the apparent presumption of undertaking what others of higher influence and longer standing in the House had declined, he was fully conscious of his deficiency in those brilliant gifts which enable their possessor to triumph over such disadvantages, and in those oratorical accomplishments which secure attention to the advocate, at least, though they may fail in advancing the interests of the cause. But the love of God and of his Sabbath pleading hard within, overcame his scruples; he resolved to yield to the solicitations of his friends; and, at the risk of all the obloquy and disdain which an unpopular, because a holy conflict, might bring on a champion who came into the field unfurnished with the spear and shield of ordinary warfare, he boldly adventured himself, with such

the House of Commons, upon the subject of presenting the society's and other petitions, when it was resolved that the petition should be presented to the House of Commons on Wednesday the 20th (June), and that Sir Thomas Baring, *or, in case of his not being able to be present, Sir A. Agnew*, should move for a select committee of the House to receive evidence upon the present inefficient state of the Sabbath laws."—*MS. Minutes of the Lord's-Day Society, July* 15, 1832.

weapons as he had, in the front of the enemy, persuaded that "the battle was the Lord's." Returning home from these fruitless negotiations, he retired jaded and weary to bed, thinking over all the difficulties they had found in prevailing upon any to give himself to this service. Suddenly, between sleeping and waking, a strong impression seemed to take hold of his mind:—"You yourself must be the man—you must undertake the work!" He started up, and prayerfully considering the matter, he came to the resolution, that if all others declined the work, he would not shrink from it. It was conscience deciding the point in spite of nature; and from that moment he felt himself devoted, in soul, mind, and body, to the cause of the Sabbath.

"It was with much reluctance," he afterwards wrote, "that I undertook a task for which I felt my incompetence; but, unfortunately, honourable members possessing the requisite talent and influence, while they were desirous to promote the cause, were yet deterred by the multiplicity of other business by which their time was occupied. This was and is to me matter of painful regret, in as far as the cause has suffered thereby; although, on my own account, I can but rejoice in the privilege of having been a fellow-labourer in it."

"When urged," he says, in the pamphlet formerly noticed, "to undertake the superintendence of the question in the House of Commons, I acceded to the solicitation not without much reluctance. Peculiar circumstances called me to the performance of a

duty from which it did not become me, on personal considerations, to shrink; and a considerable number of individuals, eminent for their piety, as well as distinguished for their talents, earnestly requested me to take the task upon myself, and proffered me assistance towards its accomplishment. It was not for me to plead inability or inconvenience. The providence of God seemed to place the matter in my hands, through the instrumentality of individuals of high character and sound judgment, and I could not, in conscience, refuse to acknowledge it. Under other circumstances, I would have been happy to have promoted the same object in the humblest and most subordinate manner. But having been thus led, in the good providence of God, to put my hand to the plough, however unskilfully the work may have been performed, I trust that I may never commit greater injury by looking back."*

* *Letter to the Friends of the Sabbath Cause*, pp. 4, 5.

CHAPTER VI.

SELECT COMMITTEE OF INQUIRY INTO SABBATH PROFANATION—SIR ANDREW'S BILL FOR THE BETTER OBSERVANCE OF THE LORD'S DAY—PREPARATION FOR THE CONFLICT.

1832—1833.

On the 28th of June 1832, Sir Andrew, pursuant to the notice he had given, rose to move in the House of Commons "that a select committee be appointed to inquire into the laws and practices relating to the observance of the Lord's day." The motion, in consequence of the lateness of the hour, was postponed to Tuesday, July 3d, when Sir Andrew renewed it; expressing, in a brief speech, his hope that the noble lord, the Chancellor of the Exchequer (Althorp) would accede to the motion, as "there were reasons of justice, as well as reasons of policy, and of a still higher kind, why the laws relating to this subject should undergo revision, with a view to their practical enforcement." The Chancellor, who had been previously consulted, made no objection to the appointment. Several members, however, manifested considerable suspicion of what might be meant by

the "practices" which were to be made subject of inquiry; and a well-meant, though inopportune remark, which fell from Lord Sandon, to the effect that "the recreations of the rich affect themselves only, whilst the recreations of the poor affect society in general," drew forth some of those commonplace objections on which the changes were afterwards rung so often and so loudly, and which, like the pattering of the few heavy drops that precede the thunder-shower, betokened the angry storm that awaited the mover of the obnoxious measure. Sir Andrew, in reply, regretted that the debate should have turned upon the amusements of the poor. It was no part of his intention, he said, to confine his inquiries to them; but he stood to his original motion, and the committee was appointed accordingly. The members of this committee, whose names are given below, comprised most of those who, at that period, were distinguished in the House for their advocacy of religion in its connection with legislation.* We may here take occasion to remark, that the number of those thus distinguished, and generally known by the name of "the religious members" of Parliament, was at

* The following committee was appointed:—Sir Andrew Agnew (chairman), Sir Thomas Baring, Mr Fowell Buxton, Mr George Lamb, Sir Robert Peel, Mr Briscoe, Mr Evans (of Leicester), Lord Ashley, Mr Stanley, Mr Goulburn, Sir Robert Inglis, Mr Littleton, Mr Andrew Johnston, Mr Lefroy, Mr Alderman Hughes, Mr Alderman Venables, Mr Mackinnon, Sir George Murray, Lord Viscount Morpeth, Mr Pringle, Mr Sinclair, Mr J. G. Gordon, Mr Charles Calvert, Mr George Byng, Mr Saddler, Lord Viscount Sandon, Mr Alderman Thomson, and Mr Ruthven; five to be a quorum. To these was afterwards added the Honourable Granville Dudley Ryder.

this time small in comparison to what it is now, and that they were in the habit of meeting for religious exercises before engaging in the business of the House. These happy reunions were held for some time in the rooms of Mr Andrew Johnston, then M.P. for St Andrews, at Manchester Buildings, near the Houses of Parliament. They commenced about nine o'clock in the evening, at which time the members of the little band, exchanging significant looks with each other, known only to the initiated, as they retired, met to join in exercises which refreshed their spirits after the turmoil of debate, and prepared them for the arduous duties of Parliament even more than the comfortable cup of tea which refreshed their bodily frames. Here, amidst the labours that harassed, and the contumelies that tried them, this select company, which included the names of some of the leading members of Parliament, sought and found, in united supplications and thanksgivings to their God, that strength, encouragement, and union of heart, of which they stood so much in need.* Not long ago, a gentleman, hearing for the first time of these social prayer-meetings, held by members of the *House of Commons*, lifted up his hands and eyes in astonishment, and said to his informant, "Oh, Sir! you must record this, ere you die, to the glory of God. Do not let it remain unknown or unacknow-

* Among those who were regular in their attendance on these meetings, besides Sir Andrew and Mr Johnston, we may be permitted to mention the names of Sir George Sinclair, Mr Plumptre, Sir Thomas F. Buxton, Sir John Dunlop, Mr J. H. Balfour, and Mr Chisholm.

ledged, as the secret source whence Sir Andrew and other good men drew their strength, their wisdom, their meekness, and perseverance in the good cause."

Having procured his committee, Sir Andrew lost no time in setting it to work. Appointed on the 3d, it commenced its investigations on the 6th of July; and the report, with the minutes of evidence, was ordered to be printed on the 6th of August 1832. Few can have any idea of the amount of personal labour and anxiety incurred by Sir Andrew in collecting this evidence, and arranging the facts elicited in the course of examination. "In truth," he says at this time, "I have been worked like a cart-horse for the last few weeks." "There he sat," says his friend, Mr Andrew Johnston, "often alone, day after day, patiently taking down and sifting the evidence supplied by our indefatigable secretary (Mr Joseph Wilson). One Sunday, at this time, we walked together through the 'New Cut' at Lambeth, to see the Sabbath desecration there with our own eyes. The Slavery Committee was sitting at the same time, and I was rather divided between the two; but as Mr Buxton had one or two coadjutors, he used to let me go to act aide-de-camp to Sir Andrew. The investigations of this committee proved most important, as well as interesting. Nothing could exceed Sir Andrew's earnest perseverance and fidelity to his object. He *loved* the Sabbath, and heartily pitied those from whom its blessings were withheld. He was clear and discerning in his inquiries, and the result was the publication of such a body of facts as

greatly aroused the country; so that, in the next session, our hands were full of petitions. The partisans of the Sabbath were strengthened by combination at this time in the little evening tea-party which I had the happiness to originate. We met at nine o'clock, and though our members came from various sections of politics, yet we met as brothers on such questions as his. He was a most regular attendant, took his share in our Scripture readings, and often expressed himself cheered and encouraged by the fellowship and sympathy elicited."

To give any thing approaching to an abstract of this valuable document, which extends to 306 pages, would exceed our limits. Suffice it to say, the labours of the committee were directed to three grand objects. *First,* to disclose the amount of the evil of Sabbath desecration in all its prevailing forms; *secondly,* to prove the general desire of persons of different trades and occupations to obtain for themselves the benefit of the Sabbath rest; and, *thirdly,* to show the inefficiency of the existing laws, either to prevent that evil, or to secure that benefit. The first of these objects was accomplished through the testimony of various witnesses of unimpeachable credit —clergymen, magistrates, merchants, and commissioners of police—all of whom bore witness to the wide-spread desecration of the Sabbath, with its accompanying mischiefs, especially in the metropolis. A more appalling spectacle of human depravity, on a large and systematic scale, has seldom been brought to light. It was as if a curtain had

been lifted up, revealing to the eyes of the Christian public, as to those of the ancient prophet, the scenes of abomination done in the midst of Israel. Let us imagine whole districts with open shops, trafficing in all manner of wares as on a week-day—markets thronged with purchasers through the whole day, "more like fairs than markets," scenes of confusion and uproar to which the bustle of any other day of the week was comparative quietude—Saturday night "pay-tables," established in public-houses to tempt the tradesman to spend his earnings in liquor "for the good of the house," while his poor wife, with an infant in her arms, going in search of him to procure sustenance for the family, finds his means exhausted, and is fain to drown bitter reflection in the intoxicating cup—whole rows of gin-shops and public-houses pouring out their lava-streams of debauchery in the morning, at the very hour of divine service—wretched men, and more wretched women, reeling through the streets, with such horrid looks and disgusting language, that the decent inhabitants durst not take their families to church with them—five hundred steamboats, filled with shoals of gaily-dressed Sabbath-breakers, plying on the Thames—the parks crowded with fashionable carriages—while, on the roads leading from London, the grand attraction to multitudes on this day was "to see the gentry going to Newmarket"—the said gentry playing at cards all the way, venting imprecations on the tardy hostlers and their jaded horses, or in a fit of passion scattering the imple-

ments of their unholy pastime on the road. Besides these gross nuisances, let us add others less offensive to public decency, though not less productive of evil —that "moral dram-shop" the Sunday newsroom, the Sunday newspapers, the Sunday tea-gardens and concert-parties—which the hand of legislation cannot reach; and we have the picture of a London Sabbath, differing very little from a Parisian. This, however, was only subsidiary to the next object of inquiry, which was to ascertain at whose expense all this Sabbath desecration was carried on. To afford the needful supply to this wide-spread traffic and recreation, multitudes must necessarily have sacrificed their Sabbath rest. And here the combined testimony of bakers, butchers, poulterers, fishmongers, bargemen, hackney coachmen, and others, clearly established the fact, that multitudes, in every trade and line of life, who, through iniquitous or merely thoughtless customs, were obliged to labour on the Lord's day, earnestly longed to be emancipated from their Sabbath slavery, and felt all the degradation thereby incurred, besides the moral and religious loss sustained by themselves and families. With all who gave evidence, the desire was strongly expressed, to have such alterations in the existing laws, as should protect them from unnecessary toil on the sacred day. Generally speaking, the masters seemed as desirous as their men for the entire rest of the Lord's day, by means of some protective measure, that would effectually close all business, and not leave the conscientious at the mercy of the

unprincipled, who, by opening their shops, and accommodating not only their own customers, but those of their neighbours that were shut, too frequently secured their custom during the whole week, in return for the unrighteous compliance. Among these victims to the Moloch of Sabbath desecration, who might say in sober earnest what the poet sings in sport,

"Even Sunday shines no Sabbath day for me,"

Sir Andrew's sympathy was particularly attracted by the sad case of the London bakers, whose day of rest from a laborious and unhealthy occupation had been cruelly and needlessly invaded; and who, after working fourteen or sixteen hours every day in the week, were compelled to work nine hours on the Sabbath, chiefly in cooking hot dinners for a certain class, few of whom went to any place of worship. Seven thousand journeymen petitioned the House to be brought under the protection of law; vehemently protesting against the idea, that their labour afforded any accommodation to the respectable or church-going population. And the committee, in recommending their case, strongly pleaded "that no sound principle could justify the law in refusing to protect one class of society against being compelled to sacrifice comfort, health, religious privileges, and conscience, for the convenience or enjoyment of any other class."

As the investigation advanced, Sir Andrew's own mind became more and more impressed with its importance. He had no idea, when he commenced it,

of the deep and absorbing interest which the question possessed, or of the vast variety of points in which it affected the best interests of society. He used to remark, what he for the first time observed, that there were to be met with, as regarded the Sabbath, "various shades of conscience," none of which were to be despised as too low to be wrought upon. In the first class were those who, when they saw the sin of the labour done by themselves or imposed on others, showed at once the decision of their views and the strength of their faith, by giving up all their worldly advantages, gained at the expense of the Sabbath, and cheerfully submitting to the consequences of their conscientious regard to the holy commandment. Several cases of this kind, deeply interesting in their histories, came to Sir Andrew's knowledge; showing that the God whose honour they consulted, and on whose promises they relied, did not fail them. Others, again, while their consciences gave them no rest, day nor night, for continuing their Sabbath traffic, had not the moral courage, or could not see it their duty, to peril their worldly all and the interest of their families by desisting from it; though these were the very men who were most anxiously pressing for some legislative remedy, and giving it all their support. A third class he discovered, still lower in the scale of conscience, who seemed to be contentedly labouring on the Sabbath, thinking only of the bread that perisheth; and yet, he would say, under all this apparent indifference there was a secret consciousness of sin

and degradation. One Sabbath, while the select committee were sitting, and before the introduction of the Sabbath Bill, which made the subject so notorious, walking near a place on the Thames where the bargemen ply their vocation, one of them accosted him with peculiar earnestness, pressing him to take his boat. Sir Andrew shook his head, and was passing on, when the man called out after him, "Here have I been all day at my work, *breaking the Sabbath*, and not a single gentleman has employed me; it is very hard!" Besides these three classes, there is no doubt another, composed of godless persons, who have succeeded in stifling the voice of conscience; and another, lower still; who glory in their shame, and openly scoff at all laws, human and divine. But few, comparatively, have reached this last stage of moral deadness and prostration. With the mass of mankind, the secret promptings of the inward monitor, like the faint throbbings of the heart, indicate the presence of something that may be fostered into life; and Sir Andrew, whose experience had taught him never to despair of such cases, manifested as much skill in mental physiology as reliance on the almighty agency of grace, when he appealed—as he uniformly did, in his advocacy of the Sabbath claims —to the natural principle of conscience in the human breast.

The inquiries of the committee were somewhat relieved from their monotony by the interesting evidence of Dr John Richard Farre, of London. This eminent and venerable physician, who, we rejoice to

say, still lives in the active discharge of his professional duties, pointed out, with a forcible earnestness, as the result of long experience, the danger arising to human life from continuous exertion and over-excitement, unrelieved by the mental and bodily rest of the seventh day.

"If I show you," he said, "from the physiological view of the question, that there are provisions in the laws of nature which correspond with the divine commandment, you will see from the analogy that 'the Sabbath was made for man,' as a necessary appointment. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man *run down* the circulation every day of his life; and the first general law of nature by which God (who is not only the giver, but also the preserver and sustainer of life) prevents man from destroying himself, is the alternating of day with night, that repose may succeed action. But although the night apparently equalizes the circulation well, yet it does not sufficiently restore its balance for the attainment of a *long* life. Hence, one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system. You may easily determine this question, as a matter of fact, by trying it on beasts of burden. Take that fine animal, the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in seven; and you will soon perceive, by the superior vigour with which he performs his functions on the other six days, that this rest is necessary to his well-being. Man, possessing a superior nature, is borne along by the very vigour of his mind; so that the injury of *continued* diurnal exertion and excitement on his animal system is not so immediately apparent as it is in the brute; but in the long-run he breaks down more suddenly. It abridges the

length of his life, and that vigour of his old age, which (as to mere animal power) ought to be the object of his preservation. I consider, therefore, that in the bountiful provision of Providence for the preservation of human life, the Sabbatical appointment is not, as it has been sometimes theologically viewed, simply a precept partaking of the nature of a political institution, but that it is to be numbered amongst the natural duties—if the preservation of life be admitted to be a duty, and the premature destruction of it a suicidal act. This is said simply as a physician, and without reference at all to the theological question."

On the last topic of inquiry, the grand practical point aimed at by all their inquiries—namely, the inefficiency of the existing laws, and the necessity of further legislation—the evidence adduced by the committee was irresistibly conclusive. Owing to the change in the value of money, the old penalties had become nearly nominal. Some Sunday traders "openly mocked at them," offering to pay the magistrates six months in advance, to save the trouble of informations, and boasting that their gains were so large on Sunday mornings that they could "easily afford to pay five shillings out of them." The committee, therefore, did not suggest to the House any new principle of law, but only recommended that the existing enactments against Sunday marketing, and against the improper use of houses of public entertainment, should be rendered operative by increasing the penalties. In general, they recommended a revision and amendment of the laws for the observance of the Sabbath. They had

found it proved, they said, that Sunday labour was generally looked upon as a degradation, and that in each trade, in proportion to its disregard of the Lord's day, was the immorality of those engaged in it. The objects to be attained by legislation they held to be: "First, a solemn and decent outward observance of the Lord's day, as that portion of the week which is set apart by divine command for public worship; and next, the securing to every member of the community, *without any exception* and *however low his station*, the uninterrupted enjoyment of that day of rest which has been in mercy provided for him." At the same time, they distinctly disclaimed all idea of enforcing the religious observance of the Sabbath by civil penalties; observing that "it is one thing to force the conscience of a man, and it is another to protect his civil liberty, of worshipping God according to his conscience on the Lord's day, from the avaricious or disorderly encroachments of his unconscientious neighbour." For already had the absurd report been propagated, that the committee proposed that men and women should be driven by constables into their parish churches.

In fine, the committee, after acknowledging "the obligations of legislators to promote, by all suitable means, the glory of God, as well as the happiness of those committed to their charge," declare in conclusion, that "there are abundant grounds, both in the Word of God and in the history of past ages, to expect that his blessing and favour would accompany

such an endeavour to promote the honour due to his holy name and commandment."*

The evidence related chiefly to London and its neighbourhood, the late period of the session precluding the possibility of a more extended inquiry. Three gentlemen from Scotland, however, who had previously given much attention to the subject, were fully examined;† and from their evidence it appeared that, even in that country, once distinguished for its reverence to the Sabbath, glaring abuses had begun to prevail, and that, owing to the same causes, together with an unhappy clause in the licensing act, the state of the law required revision there as well as in England.

Though Sir Andrew had done nothing more than to have originated and conducted the inquiries which issued in the production of this valuable report, with its body of evidence, he would have conferred a lasting

* *Report from Select Committee on the Observance of the Sabbath-day, with the Minutes of Evidence, and Appendix.* Ordered by the House of Commons to be printed, 6th August 1832.

† These were, the Rev. Dr (now Principal) Lee, Edinburgh; the Rev. Dr Duncan Macfarlane, Renfrew; and James Bridges, Esq., W.S. Sir Andrew was anxious to secure the testimony of Dr Chalmers; but the Doctor being then engaged on his Bridgewater Treatise, writes (July 18, 1832) to "*implore* that, if at all possible, he may be exempted from attendance on the committee at London." The office of Moderator of the General Assembly "made a cruel encroachment" on the time necessary for the completion of his work, and "a single week of interruption will, I fear," he says, "completely overset me." He adds—"I further feel it right to mention, that there is no subject on which I feel myself less competent to offer you information or advice, than the one on which you are sitting." Sir Andrew having granted him a dispensation, the Doctor writes, on the 24th, acknowledging the favour, "with heartfelt and overflowing gratitude."

service on the cause of religion and the country. The information elicited by the committee having been printed in various forms, was speedily diffused through the community, and the most earnest efforts were employed, chiefly by the Lord's-Day Society, to rouse the public feeling in behalf of the Sabbath.* The immediate results were, that the consciences of many, previously blind or blunted as to all sense of the evil of Sabbath-breaking, were awakened; the rich were, in many cases, shamed out of those domestic usages which custom had taught them to regard as trivial, but which they now saw in the light of a system of oppression, entailed on a large class of their fellow-men, who were doomed to the treadmill of ceaseless drudgery, in order to supply the demands not of necessity or mercy, but of mere luxury; and, in the following year, up to the 24th of May, an influx into Parliament of 1061 petitions, signed by 261,706 persons, praying for an amendment of the Sabbath laws, proved the deep interest taken in the subject throughout all parts of the country.†

* "We have all read with great interest," writes one of Sir Andrew's friends, "the curious and interesting matter contained in the report. It is remarkable that the first attention of the public should be called to the desecration of the Sabbath *by the butchers*, a class of tradesmen considered so savage in their nature and habits, as to be incapable of serving on juries! By the evidence of the bakers, it appears that the condition of these journeymen is worse than that of West Indian slaves. In short, no one can read your report without feeling that you have entirely made good your case."

† *Second Annual Report of the Society for Promoting the Due Observance of the Lord's Day*, p. 17. "The three first public petitions presented to the first reformed Parliament, were from the parish of Sorbie, in the county of Wigtoun; from the town of Wigtoun; and

The feeling within the House was far from being so friendly as that which prevailed out of doors. The members were confounded, indeed, at the enormous flood of petitions which poured in upon them;* but the opponents of the measure soon began to manifest their hostile intentions. While one class, led by Messrs Warburton, Cobbett, and Hume, set their face against this as well as every other measure which expressed a national faith in the God of heaven, and a national determination to be governed by his laws, another, less broadly irreligious, as the petitions were from time to time presented, "could not allow the opportunity to pass" without hinting their suspicions, that under the pretence of protecting the working classes in the enjoyment of their Sabbath, the real design was "to curtail the innocent enjoyments of the poor." Mr Cobbett, with his usual obliquity of mental vision and home-spun humour, could see nothing in the contemplated measure but a plot of the rich merchants, who could afford to shut their shops on Sabbath, keep their gigs, and "*visit* their friends on a Vitsuntide," to hinder their poorer neighbours from getting their custom! Mr Warburton, whose hostility to the measure was marked

from Knopington, in Leicestershire—all praying for an amendment of the Lord's-day laws."—*Note in Sir Andrew's handwriting.*

* At a public meeting held at Kelso, Mr Douglas of Cavers made the following statement:—"He had heard his brother-in-law, Sir Andrew Agnew, say that Mr Manners Sutton, the Speaker of the House of Commons, had told him, he never could have conceived there would have been so many petitions presented. The Lords themselves were no less astonished at the fact."—*Record* Newspaper, March 11, 1833.

throughout all its stages, made a strenuous attempt to strangle it in its very birth. The members of government held out little prospect of success.

Meanwhile Sir Andrew was carefully preparing his English bill. In this task he was fortunate enough to secure the co-operation of his friend, George Rochfort Clarke, Esq., of the Inner Temple, whose familiar acquaintance with English law, as well as his congeniality of religious sentiment, enabled him to render the most valuable and efficient aid in perfecting the measure. Many were the consultations held among the friends of the Sabbath, in and out of the House, regarding the precise form which the bill should assume. And it was not till after much anxious consideration that Sir Andrew decided to bring in such a sweeping measure as that which he finally adopted. At length, however, he resolved to base his bill, first, on the recognition of the divine commandment, and, secondly, on the principle that, according to that command, all work on the Lord's day should be declared unlawful, and that permissions for works of necessity and mercy should be held as the exceptions. On these principles, Sir Andrew took his stand, and from these he never swerved to his dying day. In taking up this high position, which, while it exposed him to the hottest fire of the enemy, may be said to have been, at the same time, "his strength in the day of battle," he followed his own convictions of truth and duty, uninfluenced by the opinions of others, and in opposition to the advice of some of his best friends. "He

came to my room," says the affectionate partner of his cares and counsels, "some time before, and said, he was considering earnestly what was best to be done about this 'Lord's-day bill.' He had had letters from, and conversations with, many good men, and trusted he should be guided aright. 'Now,' he said, 'I have two courses before me to follow. The question is, which is best? I might either, in the first place, bring in a large and comprehensive measure, taking in all classes and all trades, because prohibiting *all works,* except those of necessity and mercy, and based upon the divine commandment. This would be the right thing, if men's minds were in the right state for it. Or, again, I could bring in a confessedly partial measure, beginning with a few of the most urgent and clamorous cases of Sabbath labour and profanation, well-known ones, likely to excite sympathy, and not raise opposition, which having carried, I might then proceed, step by step, with each and all, as men's minds progressed in the cause.' I had not, like him, considered the matter much, and I therefore at once said, that the latter course would be what I should incline to, especially as it was more likely to be successful. 'Yes,' he replied, 'it might be more immediately successful; but then we must take into consideration that, when bringing in any public measure connected with so great and important a cause, we must not always be led by the public opinion, or the state of men's minds, but rather seek to lead them to higher ground, and to what we believe to be truth. In this way, though

we may not obtain success so rapidly, we may lay the foundation of a more entire, and a more comprehensive success hereafter, and success of a more enduring character.' I was struck with the superiority of these views. He was then only making up his mind as to the course he should pursue; but even then, no thoughts of the probable success or failure of his object could allure him from the path of duty, thorny and circuitous as it might be."

The vivid recollections of Sir George Sinclair, in reference to this period, are to the same effect. "I distinctly remember," he says, in a letter to Lady Agnew, "in the year he first brought in the bill, being present, with eight or ten other friends of the cause, at a meeting which he convened in Manchester Buildings, at which several of us (myself among the number) proposed to him various modifications of the measure he was about to introduce, with a view to neutralize opposition and insure support; upon which Sir Andrew spoke nearly as follows:—'My dear friends, on any other subject there is not one amongst you to whose opinions I should not feel disposed to bow with deference; but you must allow me to observe, that as my attention has been engrossed in this cause to a far greater extent than yours, as you have been all laudably occupied in considering other important measures of which I know comparatively little or nothing; as I have zealously and prayerfully occupied myself, I might almost say exclusively, with this question, and corresponded with many of the best and holiest men in

Britain, I may perhaps be allowed without vanity to say, that I have made myself more fully master of it than those who have had their thoughts occupied and distracted by other matters. I must therefore candidly tell you, that I am resolved not to compromise, in any degree, the great principle for which I have undertaken to contend. I cannot consult expediency, or be influenced to swerve in the path of duty, by any hope (probably a vain one) of obviating opposition; and if I can get but one member to second the motion for the introduction of the bill as it stands, believing, as I do, that its provisions are in strict accordance with the Word of God, I would rather be the author of such a bill, and see it rejected, than substitute a less efficacious and scriptural measure, though I were sure of its being carried.' I have given you this reminiscence," adds Sir George, "to illustrate what some called the 'dogged obstinacy,' others, the right-minded perseverance, of one whom all would concur in revering, as a most sincere and devoted advocate of every thing good and excellent."

It may be interesting to add to these recollections, that on the conclusion of the meeting referred to, one of the number was found who, admiring, if not fully concurring in the conscientious views expressed by Sir Andrew, freely offered himself to be the seconder of his impartial and thorough-going bill. This was his friend, J. P. Plumptre, Esq., member for East Kent, himself the gentlest and most amiable among men, trained in the school of affliction, and

most averse to give pain to any, yet of uncompromising Christian principles. He nobly came forward, and said to Sir Andrew, "If no one else more fitted will undertake to second your motion, I will." Mr Plumptre faithfully kept his word.*

Hitherto nothing but sunshine had followed Sir Andrew in his Sabbath labours; kind friends worked and corresponded with him; the necessity for some measure was almost universally admitted; the *Times* and other leading journals advocated it. "The working classes," they said, "ought to have the Sabbath rest." The effort to obtain it for them "unbroken," was characterised as benevolent; they wished "the honourable members engaged in it God speed," and all "success in their good cause." This, however, proved but the treacherous lull before the storm. And it was merciful, too, as respected one most dear to Sir Andrew, that, at this critical juncture, just before the tempest broke on him whom she had so tenderly cherished, and whose progress she had watched with maternal pride, she was saved from a world of

* It is with sincere pleasure that we subjoin here a note received by Sir Andrew from Lord Ashley, from which it appears that his Lordship, even at this early period of the struggle, manifested a hearty zeal in the cause of the Sabbath, by his efforts in behalf of which he has lately so honourably distinguished himself:—

"20 New Norfolk Street, *Feb.* 28 (1833).

"My dear Agnew,—I should have great pleasure in seconding your motion, if I had time to prepare any thing on the subject; but I am really so occupied by my factory bill, that I almost question my capability to undertake any thing else. However, I will not leave you in the lurch, to be unprovided with a seconder; but pray do, if you can, procure another. I will postpone your notice. Believe me, I am fully alive to your present distress.—Yours, very truly, Ashley."

suffering by being removed to her heavenly rest. His mother was attacked with apoplexy at Blackheath, and expired fourteen hours after, upon the 27th of February. Her son was with her to the last. He found her in a state of insensibility. "I have opened your note," he writes to his cousin, "which my beloved mother (there is but too much reason to fear) will never read. At three this morning I was called from town—the attack was apoplexy—entire insensibility, and, mercifully, no suffering. There is scarcely a shadow of hope, to all human appearance. You will, I am sure, not only feel for us, but pray for us. *My trust is in Him who raised up the only son of the widow!*"

"*Two o'Clock.*—All is over with our dear, dear mother. Without a struggle, she has breathed her last. May God strengthen us to bear it!"

Never did son more truly "mourn for his mother," and never had son greater cause to mourn; yet it was not long before he became aware that there was mercy in the blow, and that she was indeed "taken away from the evil to come." "I remember well," writes the cousin before referred to, "in going out with him to Blackheath some time after, he dwelt so much on the mercy mingled in her removal *at that time*, just before the full outburst of obloquy and scorn against him whom she had always shielded from every rougher blast, and which would have so much tried the mother's heart, and perhaps, for a season, have even shattered her spiritual peace. *Her* sufferings, he said, had been one of his most anxious thoughts, in

anticipating the time that had then arrived; and now she was gently housed before the storm. I remember that conversation as if it were yesterday."

This mournful event delayed the introduction of the bill; but on the 20th of March 1833, Sir Andrew moved "that leave be given to bring in a bill to promote the better observance of the Lord's day." Considering the advanced hour of the night (two o'clock), he said it was not his intention to occupy the attention of the House by going into any explanation of the grounds on which he should ask the House to sanction the measure. That explanation he would defer to the second reading of the bill. All he would now ask, was for leave to bring it in, and let it be read a first time. He would then move that it be printed, and fix the second reading to a distant day—some five or six weeks hence—he would say, that day six weeks. He did hope that, considering the importance of the subject, and the numerous petitions which had been presented from all parts of the country, the House would accede to his proposition. Mr Shaw seconded the motion. The feeling of the House was apparently in favour of the measure. Even Mr Hume stated, that, respecting the wishes of many of his constituents, he would support the motion for the first reading of the bill, although he would by no means pledge himself to support its different provisions. The objections made to the first reading appear to have been wholly confined to Mr Hume's sworn friend, Mr Warbur-

ton, who pressed his opposition to the very utmost, even to the clearing of the House for a division. No division, however, took place; and the bill, having been read a first time, was ordered to be printed, and to be read a second time on the 30th of April.

The preamble of the bill, which was borrowed from one of the old statutes, was as follows:—

"Forasmuch as nothing is more acceptable to God than the true and sincere worship and service of Him according to His holy will, and that the holy keeping of the Lord's day is a principal part of the true service of God, which in very many places of this realm has been, and now is, profaned and neglected: And whereas it is the bounden duty of the legislature to protect every class of society against being compelled to sacrifice their comfort, health, religious privileges, and conscience, for the convenience, enjoyment, or supposed advantage of any other class, on the Lord's day: And whereas the laws now in existence are found to be practically insufficient to secure the object for which they profess to provide."

Then followed the different clauses, prohibiting all manner of work on the Lord's day. These clauses were certainly of the most sweeping and unsparing character; embracing all the forms of desecration which had been brought to light before the committee. Sunday marketing and opening of shops, games and pastimes, drunkenness, stagecoaches, sailing of boats, barges, and ships, corporation meetings, cattle driving, &c., were strictly prohibited, under penalties varying from ten shillings to fifty pounds. The exceptions, referring to works of ne-

cessity and mercy, were placed at the end of the bill, and purposely left vague and general, with the view of being more definitely fixed in committee. This arrangement, which the speaker, when consulted, advised as the more regular course, imparted to the bill a more obnoxious aspect than it might otherwise have borne. Many, startled at the very outset, read no further than the prohibitory clauses, with their formidable-looking penalties; and putting the worst possible construction on the legal phraseology—at all times ungracious in its tone and stringent in its provisions—set themselves to expose the whole measure to public odium.

This is not the place to enter on a formal defence of Sir Andrew's bill; but there are a few points so essential to the right understanding of his characteristic policy in the whole of his contendings for the Sabbath, as to come fairly within the province of his biographer. In the preamble of the bill, two principles are stated; the first being a recognition of the Divine institution, the second being the duty of the legislature to protect every class in the observance of it. Without the former, it is hard to see how there could be any legislation on the subject, as it is only from the law of revelation that we learn Sabbatical duty; and without it there could be no ground left for protecting society in the observance of the seventh any more than the seventieth portion of time, or of the first more than any other day of the week. It must be the ultimate object of every enlightened legislator to bring the laws of the country into ac-

cordance with the law of God. At the same time, in the exercise of his legislative powers, the civil ruler, while consulting the Divine glory, must propose to himself, as his direct and proper object, not the religious, but the common benefit of society. In other words, it is his province to provide outward protection to all in the observance of the Sabbath. This distinction admits of being justified by the rules of the soundest jurisprudence; and it is this principle of common justice, sanctioned by our old laws, that secures the general suspension of business on that day throughout the country.

The principle itself is so obvious, that, when put in plain English, as it was on one occasion by Mr Plumptre, it sounds almost like a truism. "I think," said that estimable man, "the House is bound to protect those who cannot protect themselves." This expresses the whole gist of Sir Andrew's legislation about the Sabbath. It is equally apparent, however, that there are certain classes of our fellow-citizens, who, if not protected by law, can *not* protect themselves; but must be forced, either by the dire compulsion of necessity, or by the less excusable, but hardly less irresistible, pressure of mercantile competition, to violate the Sabbath against both conscience and inclination. The cases of oppression thus divide into two classes; and unless the law casts its shield of protection over all alike, the conscientious merchant will be driven to prosecute his Sabbath trade by the competition of his unscrupulous neighbours, while the pious tradesman will be starved into Sab-

bath labour by the competition of his fellow-workmen, or by the avarice of his employer.

This equitable principle of protection, while it defines the proper province of Sabbath legislation, furnishes a sufficient vindication of the stringent provisions in Sir Andrew's bill, which met with so much opposition. The charge most frequently urged against it was, that it went to abridge the innocent recreations of the poor, while it left untouched the much less allowable indulgences of the rich. But, indeed, the bill imposed no restraint on the recreations of any, except in so far as the recreation of one class interfered with the rest of another; and as the demands of luxury must be supplied at the expense of labouring poverty, it could only restrain the rich by protecting the poor. Still more irrelevant is the objection drawn from the employment of household servants on Sabbath. It has been loudly asserted, that the same principle which would stop the Sunday stagecoach, or close the Sunday bakehouse, ought, if honestly carried out, to put down the private carriage, and arrest the whole functions of domestic economy, on that day. This is one of those specious fallacies which, though it may strike the superficial, can hardly impose on the candid mind. For, not to speak of the sacredness of home, which no law dare violate, and with which no police can properly interfere, nothing can be more absurd than the theory which would place on the same level, as subjects for legislation, the functions of private life which must necessarily be performed every day, either

in person or by proxy; and those public or mercantile transactions, the necessity of continuing which on Sabbath is the very point in dispute. Wealth will, no doubt, always enable its possessor to hire the hands of others for those necessary services which he must otherwise have performed with his own; and if he does exact services on the Lord's day beyond those of necessity, the offence comes under the category of personal desecrations, with which, though highly reprehensible, and of pernicious tendency, the law cannot deal, so long as they do not offend public decency or interfere with the interests of other classes of the community. It does not appear to have been sufficiently observed, in the endless discussions on this subject, that the only form in which the law can interpose to protect those servants who are engaged in public trades, is by restraining the masters from competing with each other in the public market for gain; which cannot, of course, apply to the case of those who employ servants merely for their own convenience. But, indeed, Sir Andrew's opponents wished nothing less than to restrain the Sabbath indulgences of the rich. They affected to prove inconsistency, when they meant only to make out a case of impracticability; and, accordingly, when he afterwards introduced a clause into his bill which struck directly against the wealthier classes, none were more ready to avail themselves of this, to excite a prejudice against the whole measure, than those who had talked most

loftily in behalf of "the innocent relaxations of the lower orders."

Aware of the obnoxious aspect which his bill would bear in the eyes of those classes interested in the abuses which it condemned, Sir Andrew took every possible means to secure for it a favourable reception, by circulating explanatory statements, along with copies of the printed bill, and urging the getting up of petitions. One of these, entitled "Reasons for Desiring that the Laws for the Better Observance of the Lord's Day should be Amended," contains a condensed view of the principles on which his bill was afterwards founded. Another circular contained a brief explanation of the bill as introduced into Parliament.* This circular, having solicited advices and suggestions in regard to the bill, was followed by a perfect shoal of replies from all parts of the country; affording, as might be expected, a curious medley of all sorts of opinions. Many of his correspondents—even those most friendly to Sabbath protection—express great fears as to the probable success of a bill so alarmingly broad and sweeping in its character, and strongly urge him to take lower ground, and ask for less at a time. Others express

* The same circular contains the following significant notification:—"The exceptions respecting *travelling*, and printed in italics at pages 4 and 12, *are not in unison with the sentiments of the framer of the bill;* but the opinion of the country is requested thereupon." These exceptions related chiefly to *the running of the mail.* So early did Sir Andrew anticipate a scheme of Sabbath reform, to the practicability and propriety of which the slow progress of years is only now beginning to open the eyes of the community.

themselves fully satisfied with the principle and details of the bill, and "would rather see it strangled than mangled." Some propose various retrenchments, others suggest numerous additions. Letters came pouring in from all parts of England, calling Sir Andrew's attention to Sunday wakes, fairs, and revels; Sunday brewing, angling, fishing, and sailing; Sunday mills and factories; and various other strange and unheard-of profanations, which prevailed in their immediate neighbourhoods. From many of his correspondents, high in place—churchmen and dissenters, clerical and lay—he received the warmest encouragement to persevere. "There appears," writes one,* "to be an extraordinary jealousy in the minds of many lest the measure proposed should be an attempt *to drive people to religious duty.* Nothing can be more absurd than such an attempt, nor more contrary, I feel assured, to your desire and that of those acting with you. The simple object is to prevent the boundary fence of all the ordinances of the Christian religion being broken through with impunity. The idea of the dissenters, that human laws ought not to extend to such subjects, appears to me virtually to exalt the second table above the first—the duty to man above the duty to God." The reference here is to an expression of sentiment by some of the dissenters in England; but the numerous letters, found in Sir Andrew's repositories, from various dissenting ministers, filled with promises of hearty co-operation and encouragement, prove

* The Hon. and Rev Lyttelton Powys.

that this feeling was at that time far from being universal among them. The tide of the Voluntary controversy had just begun to set in, but the Sabbath stood too high in the estimation of good men, both in England and Scotland, to be all at once excepted from the benefit of legislation. It was not till some years later, that Voluntaryism, whether obeying, as some would say, the native impulse of its ruling principle, or chafed, as others will have it, by taunts of inconsistency, unwisely thrown out against its supporters, rose so high as to engulf this sacred barrier of morals and religion, among the things with which human laws have nothing to do.

It may be mentioned, in connection with this, that two societies had sprung up in consequence of the agitation of the subject, both of which took lower and more limited ground in contending for the Sabbath than the Lord's-Day Society. One of these, called the "Sunday-Trading Suppression Society," of which the secretary was Mr Apsley Pellatt, regarding the seventh day "as a day of rest, recognised by the laws of the land and the customs of society, as enjoined by the Christian religion," held it "desirable that the right to its enjoyment should not be aggressed by partial trading on Sunday." "Deprecating the interference of the legislature with religious duties," it was anxious "to obtain the enactment of laws which shall effectually secure to all classes of the community one day in seven as a day of rest." To this society, aiming at the same object, though not coming up to the principle upon which he held it his duty to con-

tend for it, Sir Andrew lent his countenance; having presided at its formation, November 13, 1832. He rejoiced in every movement made in the right direction, though in some cases he felt himself precluded from doing so, where principles were adopted at open variance with those which he held inviolably sacred. Such was the case with another association, called the "Sabbath Protection Society," chiefly composed of dissenters, who, loudly disclaiming all legislation about religion, sought to conciliate the good-will of the lower classes by reducing God's holy day to a matter of mere political expediency—"a day of civil rest." A meeting of this society was held on the 27th of February 1833, at which one of the reverend speakers held it was "a great point with them to rescind the *abominable* laws at present in existence for the enforcement of the Sabbath," on the ground that "we are arrived at that period of the human understanding when men could not be coerced." So long as they harped on this string, they met universal applause from those whose votes they were anxious to secure; but their attempt to meet the world half way shared the fate of all such compromises; and, like the "seven sons of one Sceva a Jew," mentioned in the Acts, they no sooner began to "call over them the name of the Lord Jesus," than the evil spirit, in place of being exorcised, was only exasperated, and "prevailed against them, so that they fled out of that house naked and wounded."* A disrespectful allusion to atheism converted the meeting into a political

* Acts xix. 13-16.

bear-garden; the chair was usurped by a journeyman tailor, named Duffy; and fiery resolutions were carried relative to the desecration of the Sabbath by the rich, and to some Parliamentary measure for suppressing disturbances in Ireland, which was styled "the bloody and horrible Irish Bill."*

Every thing betokened a stormy reception for the unfortunate bill. From time to time, as petitions in its favour were presented to Parliament, members of both Houses took occasion to express their dissatisfaction and even astonishment at its severe provisions. On the 29th of March, after Sir Andrew had presented an immense mass of petitions, there was a perfect explosion of rancour against it. Mr Beaumont, member for Northumberland, went so far as to characterise the petitioners as "actuated by cant, by humbug, and by hypocrisy." He said he would move, as an amendment, that it be entitled, "A Bill to promote Cant." Several members accused Sir Andrew of having stolen a march on them by introducing such a bill; which, if they had known it better, they would not have suffered to enter the House. Mr Cobbett sneeringly "thanked the mover for bringing in such a bill, as it was so bad that it could never pass." In the House of Lords, even the bishops declared it went too far for them; though, when requested to bring forward "a more reasonable measure" themselves, they shrunk from a responsibility which, whatever glory it might bring to God, was sure to bring odium on themselves. The radical and in-

* *Morning Herald*, and *Record*, March 11, 1833.

fidel portion of the press, as soon as they discovered the sweeping character of the measure, began to launch out into the most bitter abuse against both the bill and its mover.* The *Times*, in one of its leading articles, stigmatized him as a "sour covenanter," a "Scotch fanatic," this "modest and benevolent Puritan," "*this Draco of devotion!*"† "It would be amusing," says a contemporary, "were it not melancholy, to perceive the *Times*, and the other irreligious prints, blackening the proposed measure as an attempt to force on merry England the gloom of a Scotch Sabbath. Sir Andrew Agnew is painted as a gloomy Presbyterian fanatic, and the whole measure is made to issue from the deeps of covenanting absurdity. We have good reason to know that the worthy baronet was born, and bred, and remains, an Episcopalian; and, instead of drawing his early impressions of the proper characteristics of Sabbath observance from Scotch strictness, that he received his education, and spent his early life, amidst the freedom and laxity of Irish profanations."‡

In the midst of these unpromising symptoms—taunted by the enemies of the Sabbath with fanatical extravagance, and urged by many of its friends to mould his measure more in accordance with the wishes of the public and the spirit of the times—Sir

* With the exception of the *Record*, which stood true to Sir Andrew from first to last, and the *Standard*, very few of the public journals manifested a friendly spirit.

† The article in which these epithets occur may be given, along with other curious specimens of contemporary spite, in the Appendix.

‡ *Record*, April 8, 1833.

Andrew's situation was far from enviable. No man knows, till he is tried, how he shall feel under such circumstances. He had thought himself prepared for the worst—he expected opposition and abuse; but when, on all sides, he was assailed, misrepresented, and held up to public scorn, he would indeed have been more than man had he been wholly insensible to his position. That he did feel it, and that most keenly, those that knew him best can testify; but quietly and prayerfully he allowed the storm to spend its rage on his head; and that he never shrunk for a moment from the post assigned him in the battle-field, we have it happily in our power to substantiate. The following letter, addressed to his cousin,* and written in all the freedom of familiar correspondence, when there was no temptation to concealment, and no object to be gained by affectation, will testify better than we can describe how he felt on the subject:—

"London, *April* 6, 1833.

"My Dear Miss Harriet,—You must think me very careless in not having thanked you for your very kind note, written at a time when sympathy is worth its weight in gold.

"I am much gratified by your taking such a heavy lift of *the bill* and its author. The poor little composition, consisting scarcely of twelve pages, has raised a mighty outcry, an attack so indiscriminate, as to furnish a full justification for not having brought forward a partial measure; for there could not have been framed a measure so partial as not to have come under one lash of the cat-o'-nine-tails.

* Miss Harriet Agnew, now Mrs Alexander Stuart Menteath.

"In truth, the strength of the cause (as far as the bill is concerned) is in the sweeping (or, if you will, the extravagant) nature of the bill. It is based on a principle, the principle of protection to all men, beginning with the poorest, in the enjoyment of his religious liberty of worshipping God according to his conscience on the Lord's day, untempted by the allurements of gain, and unmolested by the encroachments of neighbours.

"The *press* are well aware, that were legislation to begin on this principle, he would be a bold man who would attempt to stop it; and who knows but then the Sunday newspapers might be put down? and the proprietors or conductors of Sunday and week-day papers are one and the same.

"Still, there are many who have admitted that the public cry for Sabbath observance must be attended to; and it is for them to say from whom they will withhold the boon which has been proposed of a seventh day's rest from toil.

"Nothing has more delighted me than reading of Lord Ellenborough, in the House of Lords, having recommended the Bishop of London to bring in a reasonable measure, thus acknowledging the necessity for legislation. I wish he would. My warfare would at once be changed from the defensive to the offensive. I should attack by moving amendments, extending the protection to such classes as it was proposed to exclude, leaving it for them to say why the exceptions had been made; or, if the upper classes were amongst the exceptions, it must be on the principle of elegant extracts from the vulgarity of Sabbath observance.

"I was dared to attack old women and oranges, while the clubs and parks were left untouched. I have attacked both; and what indignation has it not excited! Let those

who will, classify public-houses. I am taunted with not touching cabinet dinners and councils; but it would be very easy to move an address to the King, who alone can dictate to his confidential servants.

"Who will now keep by me, I know not. Many I fear, who could talk well in general terms, had never seriously considered details, and will find it easy to make a safe retreat behind the ample covering of my abominable *bill.**

"To the latter, I have no doubt a paternal regard; yet I strive to keep the primary object in view—an *improved observance of the Sabbath, in however small a degree;* and I desire to be thankful if that is accomplished, by whomsoever and by whatever means. The present hostility, on the part of the greater number, arises not from deliberate enmity, but from ignorance of the subject, and no delay on my part seemed likely to get them better instructed; now, I trust that necessity will get the better of indifference.

"It was much more agreeable to poor human nature to be praised than abused as at present; nevertheless, the latter is the more wholesome. And you will pray that, whether outwardly prosperous or adverse, I may be made an instrument for good, and not for evil.

"This is a long, incoherent parenthesis, and I return to where I set out, and say, that the strength of the bill is its universality. All who profess any regard for the Sabbath, will agree to some point the least offensive to themselves—no two will agree; and yet all the parts rest on the same principle. It may fall as a whole; and yet the admissions

* The allusion here is to a caricature of Sir Andrew, which appeared about this time, in which he was represented in the form of a huge bird, carrying off in his tremendous *bill* the Sunday dinner of an astonished family. It was entitled "Sir Andrew's Abominable Bill." He brought it home one day, and showed it to his friends, observing, with great good humour, that it was really a good idea.

made by some, and the knowledge gained by all, cannot fail to prepare the way for future legislation.

"You will, I am sure, pardon me for writing so much on one subject, believing in the reality of your sympathy. What is written is for yourself alone; for I had better remain behind the scenes until the storm has expended itself. I was much obliged to the *Times* for calling me a 'Scotch fanatic'—a term usually reserved for our stout-hearted forefathers of the seventeenth century, the founders of our civil and religious liberty. May it please God to let some sparks of their spirit alight on the present generation!

"It is an amusing fact, that the letters from the country thanking me for the bill, which I have circulated, chiefly point out *omissions*. In the country, the desecrations are few and far between, and vary in different districts; while, in the metropolis, all varieties are combined and intertwined. —With kindest remembrances, believe me your affectionate cousin,

"ANDREW AGNEW.

"If our work be of God, they cannot overthrow it; if not His, the sooner it falls the better."

"*April* 23, 1833.

"I am afraid that the alarm which the press has raised against 'the bill,' has much abated. But few nerves can stand the imputation of *fanaticism;* and of this weakness of human nature, the press has availed itself. Letters from the country continue to be very favourable, selfishness chiefly coming in the way of a general approval. The desire to *take all and give nought* [*i. e.*, to take rest themselves, but give none to others], is my justification for bringing forward the *whole case.*"

His sentiments relative to these suggested modifications of his measure, are well expressed in the fol-

lowing extract from what may be regarded as his chosen organ at this time:—

"The gentleman who introduces the bill, avowedly taking his stand on the revealed will of God, says, if I am to legislate on this subject, I must make the attempt, not according to the passing fancies and irreligious habits and practices of the age, but according to that heavenly standard which changes not, and which is of paramount and everlasting obligation. Here is a bill such as is fitting for a Christian man to introduce, and a Christian assembly to pass, and a Christian nation to support. If passed, it will be an inestimable boon to the country; if weakened and deteriorated in its passage through Parliament, it may still do good, and I may still rejoice in the good which, through its instrumentality, even in its weakened form, it may accomplish; but it is alike inconsistent with my principles and my duty to propose any bill of mine to tolerate evils which God condemns, and which are destructive to the dearest interests of man in time and eternity. The position which Sir Andrew Agnew thus takes, is, in our opinion, unassailable. And standing, as he does, on this rock, assailed by every species of contumely, scorn, and slander, in Parliament and out of it, from men of his own rank of life, and launched as thick as hail from the liberal, radical, and infidel press, he commands our profound respect, and, we venture to assert, the sympathy, the affection, and the prayers, of the entire Christian community."*

The critical day appointed for the second reading of the Sabbath Bill was now approaching; and, amidst the godless and graceless political excitement then prevailing to such a fearful extent, it was refreshing to think that, in the prospect of that day, many

* *Record*, April 1, 1833.

a prayerful heart was lifted up, in secret supplication, for success to the champion of the Sabbath in his arduous attempt to plead, in the face of a blaspheming world, and before the representatives of the nation, for the moral supremacy of the King of Heaven. We may here introduce a few specimens of this inestimable source of strength, furnished by a large and widely-scattered spiritual constituency, on whose support Sir Andrew all along placed much reliance in calculating his prospects of success, and who, "helping together in their prayers" for him and his associates in this holy enterprise, contributed, more than time's annals will perhaps ever unfold, to the encouragement of its friends and the confusion of its enemies. "My dear sir," writes one, "pardon me if I am wrong, but I begin to feel towards you as though I was addressing an old and familiar friend. Perseverance in every thing which is good *must* be successful. 'Ye shall reap, if ye faint not.' *Sabbath-breakers soon become too wicked for any employment on earth.* I will pray for you *daily*, if I can do nothing else." * "All our friends," writes a venerable clergyman,† "agree in testifying that no meeting could have been more satisfactory than that of yesterday. It assumed almost a devotional aspect, though no more than one or two ministers took part in the business." "The only sure foundation," writes an excellent layman,‡ "whereon to erect our batteries, is the Word of God. That he

* G. Greatbatch, Esq. † The Rev. John Sheppard, Blackheath.
‡ Melmoth Walters, Esq., Bath.

may vouchsafe you his gracious assistance, and supply you with able and zealous supporters, is the very sincere wish and hearty prayer of, yours," &c. "I was cool and doubtful about your bill," says a lady of rank,* "till I saw how the *world* received it. May you have the blessing promised to those who are spoken against for the Lord's sake, and may He give you strength to go on unflinchingly in the path of truth! I have seen and heard no ridicule attached to yourself which is not levelled at the *written command of God.* I would wish to see you supported for the kingdom of heaven's sake, instead of for the sake of decency and decorum." The next is from a friend at Blackheath:—†

"*Sabbath Evening.*

"MY DEAR SIR,—To-morrow you go forth to the battle; may it be in the strength of the Lord God! How I would rejoice in supporting you in such a cause and in such a *place!* You will meet with opposition; but fear not, though an host should encamp against you. When Asa trusted in the Lord, he triumphed. He was told, 'Were not the Ethiopians and the Sabeans a huge host, with very many chariots and horsemen? yet, *because thou didst rely on the Lord,* he delivered them into thine hand;' and thus may it be with you! You stand foremost in the conflict. Think not of self. Plead for the creature, but glorify the Creator; and he will give you abundant power and utterance. You will have the prayers of many. Mine shall be that God may prosper the work of your hands; and, through His grace strengthening you, that you may be made the blessed instrument of glorifying Him by turning many a sinner from the error of his ways. 'Be

* Lady Dalrymple Hay. † David Inglis, Esq.

ye strong, therefore, and let not your hands be weak; for your work shall be rewarded.'* I am, my dear Sir, with much esteem, yours, very faithfully."

We conclude with the following, from his good friend, Mr Rochfort Clarke:—

"May that gracious Lord who has been with us hitherto, direct our steps, that we offend not against His holy will; and whether we succeed or fail in the particular measure, may His blessing render it productive of good through the mere discussion! Let His goodness to us hitherto induce us to keep closer to the cross, the weight of which we may yet have to bear, in the event of a reaction in the public mind; and I feel the necessity of whispering to my heart, 'Be not high-minded, but fear.' I feel very grateful to you for having been the instrument to lead us thus far; and may the God of all grace keep you faithful still in the midst of whatever difficulties may arise!"

* 2 Chron. xv. 7.

CHAPTER VII.

SECOND READING OF THE FIRST SABBATH BILL—TREATMENT OF THE BILL AND ITS AUTHOR—PERSONAL ANECDOTES AND INCIDENTS.

1833.

On Thursday, May 16, 1833, Sir Andrew rose in the House of Commons to propose the second reading of his Sabbath Bill. The moment was most unpropitious. The time and patience of the House had been exhausted by Mr Cobbett's famous motion to dismiss Sir Robert Peel from his Majesty's councils. The Premier had concluded his eloquent and withering reply. His cynical accuser had just sat down, amidst peals of groans, hooting, and laughter, after making an awkward apology for his unparliamentary language. Sir Robert was in the act of retiring in triumph from the House, accompanied by many of his friends, when the Speaker, at half-past eleven o'clock, called upon Sir Andrew, and the following scene ensued:—

"Sir Andrew Agnew said he feared, at that late hour of the night, it would be impossible to obtain a proper discus-

sion for the motion he had to make, for the second reading of the Lord's Day Observance Bill. (Cries of 'Go on, go on.') He was in the hands of the House, and he would postpone the motion, if the House wished it, to a more convenient day. ('Go on, go on.')

"Sir Robert Inglis said, it was scarcely possible that such a subject could be properly debated at that late hour of the night. (Cries of 'Go on, go on.')

"Sir A. Agnew said that if it was the opinion of the House that he should go on with his motion, he was ready to do so. ('Go on, go on.') If, however, the House would allow him, he would, for the convenience of the House, postpone it to—(Several voices, 'To this day six months.')

"The Speaker, 'To when?'

"Sir A. Agnew, 'To—' (Cries of 'To Sunday next') 'to Friday se'ennight.'"

Having at last, after considerable interruption, obtained a hearing, the honourable baronet delivered the following speech, which expresses so briefly and emphatically the grand object of the bill, and so satisfactorily disposes of the principal objections to it, that we deem it worthy of a place here, merely premising that the reporters have said, that "he spoke in a low tone of voice, which rendered it difficult to catch what he said."

"I should feel more embarrassed even than I do at the present moment in attempting to address the House, if I did not feel convinced that the peculiarity of my situation will ensure for me the indulgence of the House. I mean not as to time, for I intend to be short, but as to a patient hearing of what it is my duty to explain. Such an explanation is the more necessary, as, in deference to the conve-

nience of the House, rather than to the wisdom of its forms, the bill which I have had the honour to introduce has gone through two stages without any explanation from its originator. I cannot but attribute to this absence of all explanation much of that prejudice which is entertained towards the bill. Much misapprehension and misstatement has got abroad on the subject. In the introduction of this measure, I can hardly be called a volunteer: the idea of the bill did not originate with myself, but was first started by some humble individual tradesmen of the metropolis; and I can assure the House that it contains no single provision, no solitary clause, which is not intended to protect the interest, or further the prayer of some of those numerous classes who have crowded the table of the House with petitions for legislative assistance. It then only remains for me to show, that the bill is calculated to attain the objects so earnestly demanded in all parts of the country, in order to promote the better observance of the Sabbath.

"For the most part, the prejudices against the bill are to be traced to the misrepresentations of the public press; for, after gentlemen have expressed to me their disapprobation of the bill, I generally find, that on putting the question—Whether they have read the bill?—the answer is in the negative. Knowing how averse the House is to discussions of a purely religious nature, it is fortunate that it is not necessary for me to employ polemical arguments. But I must be allowed to say, that to discuss the question of the observance of the Lord's day in any assembly, without alluding to the command to keep it holy, would be a solecism of which I would not willingly be guilty. The Almighty has commanded us to keep the day holy, to 'cease from all manner of work;' and the ordinance extends to 'the man, to his household, to his cattle, and to the stranger within

his gates.' Such is the high authority on which I justify legislative interference on the subject. But as to the spiritual observance of the Lord's day, as to how it is to be kept, the bill now before the House presumes not to dictate.

"I now proceed to touch on the first clauses of the bill. First, it endeavours to stop all manner of work, so that every man may be free to keep it holy in such manner as his own conscience may dictate. And, as the divine command is addressed to the consciences of the members of the household, so all arrangement 'within the gates' is left to the dictates of conscience, without giving to the law any inquisitorial power. It is, then, for the protection of this religious liberty that the bill attempts to put a stop to all the enticements and temptations of profession, trade, and competition. Some have accused me of inconsistency, because I have not attempted to restrain the rich man from employing his servants as well as the tradesman from employing his apprentice. Sir, I wish as much as any man that domestic servants were relieved from all unnecessary work on the Lord's day, and I am happy to hear that the late discussions have led many to reconsider their family arrangements; and I trust the progress of public opinion and a paramount sense of duty will produce this effect more and more. But I am unwilling, by legislation, to assume any *inquisitorial power*, inconsistent with the genius of the British constitution. I am unwilling to encroach on the old English maxim, that 'every man's house is his castle.' I draw a distinction between domestic servants as not being productive labourers, and therefore unlike those engaged in trade, whose Sunday's work can be carried to the market on Monday, to the prejudice of the fair trader. In fact, the bill is framed on a principle of PROTECTION—a term which was not at first adopted by myself, but which originated, as I have before stated,

among the tradesmen of the metropolis. I have been asked why I do not confine myself to the evidence of last session. By this is meant—why do I not restrict my relief to the traders of the metropolis? Had I acted thus, what apology, I ask, could I have made to the petitioners in all other parts of the kingdom, who do not in all instances merely seek for general relief, but expressly pray for the redress of what they feel to be particular grievances. There is, in fact, as I have already stated, no point in the bill which is not intended to do justice to some class of petitioners. The principle of protection, however, seeks not to dictate to man's conscience, as to how the day should be religiously spent. It only forbids a man so to employ himself or others as to become a hindrance to others who desire conscientiously to observe the divine commandment. The tradesman seeks this protection because he has proved and suffers from the present insufficiency of the law. The aid of the parish officers, the local magistrates, the new police, have all been in vain. The unconscientious man has still been enabled to set the whole neighbourhood at defiance, and this after the whole neighbourhood has come to an understanding to keep all the shops closed. Good and evil example are both infectious, but evil example spreads with greater rapidity than good; and if the unconscientious man breaks through rule, his influence destroys much that has been effected. I therefore consider it to be the duty of the House to interfere, and I trust its protection will not be refused, when it is so loudly called for by the most respectable and numerous classes of the community. In reference to the preamble and first clause of the bill itself, did it contain merely the private opinion of the humble individual who now addresses the House, it had better not have stood there; but regarding, as I do, the principle it declares in a much higher point of view, and having therefore placed it in that position, *I would rather that you reject the whole measure*

than that you pass the whole and reject the first clause. And I thus speak, simply because I feel and am persuaded that, *without recognizing the authority of God in this institution, the most perfect Sabbath Bill you could construct would prove nothing better than a beautiful edifice without a foundation, a castle in the air, a statute not binding on the conscience, and therefore inoperative, because it would not be in the power of the magistrate to carry it into execution.* In conclusion, Sir, I beg to move that the bill be now read a second time."

The motion was seconded in an excellent speech by Mr Plumptre, and several members spoke warmly in favour of the measure; but its general reception was far from being favourable. Many who had been in theory favourable to an entire Sabbath rest for an overtoiled population, shrunk from the restrictions necessary to secure that blessing, and were taken by surprise when they discovered all the Sabbath jaunts and junkettings that would be interfered with. They had not counted the cost; all favour for the bill vanished in undefinable horror at its sweeping provisions, and they thought to raise such a storm as would frighten it for ever from the walls of St Stephens. Some, conscious of misdeeds which would bring them under the lash of its penalties, affected a high strain of moral indignation at the cruel attempt to abridge the already limited indulgences of the lower orders. Others charged the bill and its mover with gross partiality in not dealing with the rich, who could travel in their own carriages and employ their own servants. Others, again, took up theological ground, contending that the fourth commandment

was intended only for the Jews; they denied the morality of the Sabbath; and granting that the early part of Sunday ought to be devoted to religious exercises, they pleaded that the rest of the day might be laudably spent in pastimes and recreation.

It was some consolation, though a melancholy one, to the friends of the Sabbath, that the opposition to the bill was led by that section of Parliament generally characterised by radicalism and irreligion. Unfortunately, however, these were supported by government. Lord Althorp thought the bill too bad to admit of amendment. "I should be one of the last men in the House," he said, "who could wish to do any thing which would operate injuriously against the proper observance of the Sunday. I think it most desirable, not only in a religious, but also in a political and moral point of view, that it should be observed as a day of *rest;* but I think it far from desirable, in either point of view, that *recreation and amusement* should be prevented on that day." It is remarkable that his lordship, who saw no impropriety in bringing in another bill "to prevent Sunday trading and every thing indecent and injurious," should have objected to Sir Andrew's bill, which aimed at nothing more than this, imposing no direct restriction on any form of relaxation, and preventing no *recreation* which did not interfere with that *rest* which Lord Althorp considered so desirable to secure for all classes, "not only in a religious, but also in a political and moral point of view."

The debate was kept up with great spirit for some

time, and in the end the House divided on the motion, when there appeared—

Ayes	73
Noes	79
Majority against the second reading	6

This majority, poor as it was, was hailed with loud cheers, upon which Sir Robert Inglis observed, "Whatever may be the meaning of these cheers—and I will not venture to characterise them—I do trust that the noble lord will feel, that on a subject against a legislative dealing with which so small a majority has appeared in this House, whilst so vast a number have expressed themselves in its favour in the country, his Majesty's government ought to bring forward some substantive measure." Sir Andrew then gave notice, that on the first day of the next session of Parliament, he would move for leave to bring in a bill for the better observance of the Lord's day.*

The inimical press were taken by surprise at the largeness of the minority in favour of the bill. The *Times*, indeed, with its wonted rancour, pretended to regard the vote as a triumph. "Sir Andrew Agnew," it says, "moved the second reading of that monstrous piece of absurdity of his, which he calls the Lord's Day Observance Bill, but we are happy to see that the motion was negatived, and the bill thrown out altogether." And after attempting to account for "the slender majority by which this

* *Mirror of Parliament*, May 16, 1833.

attempt to revive some of the worst features of Puritanism was scouted out of the House," it proposes that "the printed copies of the bill ought to be converted into fools'-caps." Other papers, however, such as the *Morning Herald*, spoke in a very different tone, acknowledging that "the object and substratum of the bill were such as no man has had the hardihood to condemn;" and that it received the sanction of a great mass of the community in petitions to Parliament, to which it behoved that assembly to lend a more willing and more friendly ear." Sir Andrew himself was far from being cast down with the result. In a circular addressed to his friends in various parts of the kingdom, he declared that they "had every reason to take courage and to proceed; the majority was only six, the minority large. Many friends were accidentally absent.* It is evident," he added, "that the principle of protection, which is essential to religious liberty on the Lord's day, is not yet fully understood; and therefore that a bill could not, at present, go through a committee of the whole House, without having its application to many classes of society struck out. We should, however, rejoice that the cause has made so great progress in so short time. And it is gratifying to hear from all quarters, that even the general discussion of the requirements of the Sabbath

* Next day Lord Granville Somerset, Sir George Staunton, and others, expressed their regret at the lateness of the hour at which the discussion had taken place, and the general disappointment felt at the decision.—*Sir Andrew's Correspondence.*

has had a moral influence, and has led, in various instances, to an improved observance of the day—circumstances which more than compensate for any labour which may have been bestowed—for these are effects which, through legislation, we seek to obtain."

The indirect good effected by the agitation of the subject in Parliament, to which Sir Andrew here alludes, was indeed incalculable. Thousands, who had never given a thought to the question, were led to consider the claims of the "Lord of the Sabbath day." Practices which had hitherto been deemed blameless, because none had been ever heard to blame them, were now discovered to be sinful,—customs to which time had affixed its sanction, and which, like impostors, had found admission into families under false names and fair pretences, were now discarded,—and altogether the standard of feeling on the question was, by the efforts of Sir Andrew, raised throughout the country from the highest to the lowest grades of society. "I remember," says Mr Andrew Johnston, "hearing about this time that a friend having gone to visit the then Speaker, Mr Manners Sutton, and the Sabbath being mentioned, the Speaker observed, 'I see I must give up my Sunday dinners.' We were also gladdened by the intelligence that strict orders had been given at the royal palace that all provisions for Sunday should be got in on the preceding Saturday." Hence arose the remark reported to have been made by the cook of the royal household, that "there was no

such thing as a bit of fish to be got now on Sunday, except on the sly." Still more gratifying to the benevolent heart of Sir Andrew was the intelligence, conveyed to him from various quarters of the country, of multitudes released from the Sabbath yoke, by the cessation of extensive works which formerly engaged so many hands on that day—of stage-coaches unharnessed—of blast-furnaces extinguished—and, last not least, even of Sunday papers discontinued!

Though foiled in Parliament, Sir Andrew had the satisfaction of knowing that his efforts were not unappreciated by that portion of the community whose verdict in this matter he chiefly prized. At the annual meeting of the Lord's-Day Society, held at Exeter Hall, June 13, 1833, presided over by the Earl of Chichester, and attended by some of the best and noblest of the land, the most flattering allusions were made to his efforts in Parliament. On this occasion the Earl of Winchelsea, the Hon. and Rev. Baptist Noel, the Bishop of Lichfield and Coventry, the Bishop of Winchester, and others, eloquently and warmly supported the principles and details of Sir Andrew's bill. The Rev. H. Stowell boldly denounced Archbishop Whately's opinions, which had "come forth under the sanction of theology and lawn-sleeves," lamenting that "even if he had found reason to imagine that the Sabbath was not made for man, he did not keep the dark secret in his own breast, but attempted to strip his country of that boon which forms the bright rainbow about

the national throne." And the Rev. James R. Brown (well known for his evangelical zeal) showed, at great length, that Sir Andrew's bill, "lost though it be, had been productive of great subordinate good." The society, among other resolutions, thankfully acknowledged the efforts of Sir Andrew, and expressed its earnest trust that, in spite of the present failure, the great object would be ultimately obtained.

The voluminous correspondence of Sir Andrew is filled with interesting notices of the effects produced by the agitation of the question throughout the country. Among those who personally exerted themselves in this good cause it would be inexcusable to omit the name of the Rev. Herbert Smith of Stratton, who was led to take a deep interest in the case of those engaged in the stagecoach business, and whose persevering efforts led to measures calculated to afford them relief. His aid and advice in this matter were of the greatest service to Sir Andrew.

Determined, if he could not succeed with his general measure, to secure at least some point of practical reform, Sir Andrew, immediately after the rejection of his bill, introduced another, intituled "An Act to enable the election of officers of corporations, and other public companies, now required to be held on the Lord's day, to be held on the Saturday next preceding, or on the Monday next ensuing." This bill, which was based on the important principle, "that it is the duty of the legislature to remove, as much as possible, *impediments* to the due observance

of the Lord's day," was allowed to pass the two Houses, and received the royal assent in the end of July 1833. Thus one step was made in the right direction; and, occurring at this critical juncture, it was hailed by the friends of the Sabbath as an earnest of better things to come.

Undismayed by the fate of his English bill, our Sabbath champion next moved, on the 18th of June, this year, "for leave to bring in a bill to amend the laws relating to the observance of the Lord's day in Scotland;" in the preparation of which he was ably assisted by numerous friends of the cause, clerical and legal, throughout the country. The object of this bill differed from that of the English one, being chiefly designed to accommodate the existing statutes to the change of circumstances, and to raise the fines from "punds Scots" to something corresponding to modern currency. The introduction of the bill was opposed by Mr Hume, Mr Wason, and others, but ultimately granted by a majority of thirteen.* This bill was postponed till the following session.

Meanwhile, Sir Andrew, during the whole of this session, was exposed to the unremitting obloquy of the hostile press. The *Times*, in announcing the introduction of the Scotch bill, stigmatizes its mover as "Sir A. Agnew, who has been disappointed in his benevolent attempt to deprive the hard-working people of England of their only day of recreation in the week." The *Sunday* papers, of course, were outrageous in their joy, and quite rabid in their abuse.

* *Mirror of Parliament*, June 18, 1833.

"Sir Andrew Agnew's bill," said the *News* of the 19th of May, "for the better observance of the Sabbath,—or rather for preventing all who cannot afford to keep carriages and horses from enjoying the fresh air a few miles from town on the Sunday,—was thrown out (*kicked out*, we would rather it had been) of the Commons on Thursday, by a majority of six." Then followed the usual false sentimentalism about the poor, mixed up with those side-thrusts at the wealthier classes, so grateful to the morbid palates of their readers. "Look to the *rich*, Sir Andrew," writes some anonymous patriot, who encloses him this precious morceau: "I could name you many of the nobility and gentry who, so recently as last Sunday, to my knowledge, had their concerts, and parties, and dice, and cards, &c." Sir Andrew was always ready, on such occasions, to answer for himself. In order to repel the insinuation that unequal laws were desired, and to indicate that no such impediment need stand in the way of his main object—securing the enjoyment of the Sabbath to the poor—he gave notice of a motion "for closing the carriage gates of Hyde Park;" which could only be obtained by an address to the Crown, which possessed this prerogative. In a communication addressed to one of the papers, whose "candour and moderation" he acknowledges, he explains the reasons which led him to throw his bill, as a shield of protection, over "almost all varieties of occupations denominated trades." "Perhaps," he says, "I overrated the patient deliberation of the country

and of parliament; but I felt it my duty to bring the whole case under their consideration. Feeling that the Sabbath is 'the poor man's day,' and that individuals in the humbler walks of life are primarily interested in its right observance, I would have been content to legislate for the protection of the poor man only, in the hope that I might avert the hostile opposition of the rich. But a cry was raised, that there must be no new law, unless it affected rich and poor. An ignoble war against old women and oranges was deprecated, while the clubs and parks were untouched. I did attack the latter places, rather than relinquish the poor man's case; and now I am vilified therefor!" In his place in Parliament, he adopted the same line of defence. "This leads me to remark," he said, "on what I would term much false sentiment which has been uttered about the indulgence of the lower orders. The fact is, that all this sentimentality *has only reference to the pleasures of the upper and middle classes, while the actual lower or working classes are left altogether out of the account.** For instance, it may be very agreeable to

* In proof of this statement, Sir Andrew might have appealed to hundreds of letters sent to him by working men in all different trades. Let the following be taken as a sample of those found in his repositories:—

"*To Sir Andrew Agnew, Bart, M.P.*

"SIR,—Permit me to state, for your information, the extreme hardship under which an industrious portion of his Majesty's subjects labour—viz. *the journeymen millers*, many of whom are deprived of the privilege of attending divine worship, and of keeping the Sabbath holy, or as a day of rest, *by their masters*, who keep their mills at work on the Sundays. No men deserve or require more, from the nature of their employment, and from the number of hours they work, one day out of seven to rest from their labour. (Here follows a

gentlemen to travel in their own carriages to Richmond, and the middle classes may find it agreeable to go there by public coaches; but would the House keep in mind, that there were other classes—the ostler, horsekeeper, and all the operatives connected with travelling—who had petitioned this House for protection on the day of rest, which was no day of rest for them.—(A laugh.) Honourable members may laugh at this fact; but *I stand here as the advocate for the poor working man, and it is my wish to protect his interests and welfare.*" *

It is impossible for any honourable mind to withhold its tribute of admiration from the noble philanthropy which could thus, in the face of "the world's dread laugh," plead the cause of the oppressed, and "him that hath no helper." But the heartless and hypocritical clamour raised against him by a godless press, pandering to the worst prejudices of the rabble, had wrought its designed effect.† The obloquy cast at first on the measure was transferred to the man; and Sir Andrew had the additional mortification to find his name becoming a byword

statement of their hours of toil.) As a proof of my statement, look around, sir, and see the number of mills working on the Sunday. The steam-mills in London, and the water-mills in the country, are most of them employed on that holy day. Should your bill, sir, accomplish this desired purpose, you would confer an essential benefit upon us, and your name would be remembered with gratitude by

"HUNDREDS OF JOURNEYMEN MILLERS.

"21*st March* 1831."

* *Mirror of Parliament*, July 9, 1833. *Record*, July 11, 1833.

† The reference here is chiefly to the *Dispatch*, and other Sunday papers, with whose low and profane buffoonery our readers will not expect us to defile these pages.

and proverb in the lips of those very classes of society in whose behoof he was so generously labouring. Lampoons of every description—caricatures, in which his name, his character, and his cause were held up to ridicule, often in the most profane style of burlesque—songs and satires, adapted to the lowest tastes and tunes—were profusely scattered against him. Yet, while thus enduring the scorn of the thoughtless, the ignorant, and the profane, he enjoyed, through the mercy of his God, much inward peace and consolation. Much of his time was spent alone; and unusual as it was with him to make such avowals, he has confessed that at this period he felt, in the perusal of his Bible at all hours, a sweetness and an applicability to himself of its sacred texts, which he had never experienced before. One day, he said, when reading his favourite book, the book of Psalms, a half-drunken ballad-singer turned into Manchester Buildings, the street where he lodged—a somewhat uncommon occurrence in that retired locality, which afforded no thoroughfare. He happened to be reading the sixty-ninth psalm, and had just come to the twelfth verse, "They that sit in the gate speak against me, and I was the song of the drunkards," when he overheard this poor man shouting out some profane ribaldry about himself and the Sabbath. He actually started at what appeared the literal fulfilment to him of what has ever been in this world the portion of the children of God, as it was of "the Master" himself. He remembered that "the servant is not greater than his lord;" and felt

that he could bless God, that as he was a companion in the tribulation, so should he be also in the consolation of his people.

In the House of Commons, where his voice was often raised in behalf of his sacred cause, he had to experience a different species of annoyance. "His zeal," writes Sir George Sinclair, "was so untiring, that he sometimes taxed, and even exhausted the patience of those who took a lukewarm interest in the subject, or who were indifferent or hostile to his views. I may mention that, on one occasion (indeed, such an occurrence took place not unfrequently), when he got up to address the House on *his* question, his voice was at first drowned in a discordant chorus of loud and impatient murmurs; on which, after standing for some minutes unabashed and unawed, he, as soon as a momentary pause occurred, expressed himself nearly as follows:—'Sir, I must place myself entirely in the hands of the House, and appeal to their own sense of propriety and right feeling. I am well aware that I do not possess those commanding talents which are, on all occasions, sufficient to ensure general attention; nor am I gifted with that physical strength which might enable me successfully to resist the clamorous interruptions of those who are determined to put me down. But I wish that gentlemen would consider, not the slender claims of the advocate, but the paramount importance of the cause in behalf of which he stands forward—a cause involving the glory of God and the happiness of man—a cause which is dear to the constituencies of many of the very individuals

who are endeavouring to prevent it from obtaining a respectful hearing by their ill-timed and boisterous interruption.' This manly appeal," adds Sir George, "produced the desired effect, and he was afterwards suffered to proceed without any renewed manifestations of impatience."

Few, indeed, who came into personal contact with him, were proof against what Milton calls "the irresistible might of meekness," with which he bore up against such assaults. Even those who disrelished him most as the Christian senator, were wholly disarmed of their personal antipathy when they discovered the genuine spirit of the Christian gentleman. Nothing affected him more than the cold contemptuous looks with which he was regarded by some who moved in the same circle of life, and who seemed disposed to treat him as one who had rendered himself unworthy of their society. "I assure you, my dear Sir," he once remarked, while the tear glistened in his eye at the recollection,—"*it was hard to bear!*" And when we consider, that in his constitutional temperament there was a certain pride, or, at least, a sense of personal dignity and propriety, which shrunk with peculiar sensitiveness from contumely and contempt, we cannot fail to recognise, in the fortitude which he displayed under this "trial of cruel mockings," a singular triumph of heavenly grace. "I remember an anecdote of him," says an intimate friend,* "which I thought very touching. We were speaking one day of the difficulty of confessing Christ

* James Balfour, jun., Esq., W.S.

before the world. It was affecting to hear him acknowledge this difficulty, who had borne Christ's reproach so manfully and so meekly in all places. He told me, that when he first began to take up the cause of the Sabbath, there were many worldly men who disliked him so much that they seemed anxious to *stare* him out of their company, and that he had felt this particularly at the New Club. One honourable baronet, not satisfied with this species of annoyance, when he saw that Sir Andrew had courage enough to despise it, and to frequent the club regularly every day notwithstanding, began speaking *at* him, and acting as rudely as he well could towards him. One morning, Sir Andrew was waiting for his breakfast at the club, when the baronet to whom I allude came in, apparently in great agitation. Sir Andrew, perceiving this, asked him if any thing was wrong; to which he replied that his lady had last night had an attack of paralysis, and that she was dangerously ill. Sir Andrew said he felt for him sincerely, and expressed his sympathy warmly. Next morning he met him again with his two sons, who had come to see their mother, and he asked for Lady —— with much interest. The answer was, that he had been sitting up with her all night, and that she was no better. Ultimately, however, she did recover; and on one occasion afterwards, the honourable baronet referred to came up to Sir Andrew, and, with feeling that did him great honour, said, 'Sir Andrew, there are many people who like to laugh at you and abuse you, because of your Sab-

bath principles, and I confess that I have been among the number; but I trust I shall never so far forget myself again. A man gets a very different view of these subjects when standing beside what he thinks the dying bed of his wife.' Sir Andrew was much affected by this frank acknowledgment, and replied, 'I understand you perfectly, for I have experienced all the same feelings myself. I, too, was once opposed to religion. When I first proposed to bring my Sabbath Bill into Parliament, I felt the difficulty I had to encounter; and, after having given notice of the bill, I thought I should never have courage to proceed with it. The day was drawing near on which my motion was to come on. Every day I felt my courage growing less and less; when, just a day or two before, a messenger arrived from the country with intelligence that my mother had had a stroke of apoplexy, and I must hurry down to see her. I went accordingly, and it was when watching beside the bed of my dying mother that I got grace and strength to bring in my Sabbath Bill.' The conversation touched the feelings of both parties, and they ever afterwards entertained much respect for one another."

We may now leave Sir Andrew for a while to enjoy himself in the bosom of his family, and embrace the opportunity of devoting a chapter to the vindication of his character from the numerous misrepresentations to which it has been subjected. Jaded with his incessant labours in Parliament, he asked and obtained a month's leave of absence. Even this request, usually granted as a matter of course, he could

not obtain, it seems, without a parting hit from his Irish opponents. The following curious exhibition of their spirit (not included, of course, in the proceedings of Parliament) was communicated by his friend, Mr William H. Hughes, M.P.:—"My dear Agnew," he writes, August 16, 1833, "I had great pleasure in executing your request, by moving a month's leave of absence to you on urgent private business; upon which Mr Ruthven, senior, rose and said, *gravely*, 'Mr Speaker, I object to this motion, and must request that notice may be given of it. *The House cannot spare the honourable baronet.*' Of course, much laughter ensued, in the course of which the Speaker, with his accustomed gravity, said, 'Does the honourable member persist in his motion?' I answered, 'Certainly;' upon which he turned to Ruthven, and said, 'Does the honourable member divide the House?' 'No,' ended the unusual scene, and the motion was granted."

CHAPTER VIII.

PERSONAL CHARGES AGAINST SIR ANDREW—MISCONCEPTIONS —HIS REAL CHARACTER UNFOLDED.

1833—1837.

> Now, Truth, perform thine office. Waft aside
> The curtain drawn by Prejudice and Pride.
> Reveal (the man is dead) to wond'ring eyes
> This more than monster, in his proper guise.
> He loved the world that hated him. The tear
> That dropped upon his Bible was sincere.
> Assailed by scandal and the tongue of strife,
> His only answer was a blameless life;
> And he that forged, and he that threw the dart,
> Had each a brother's interest in his heart.—COWPER.

SELDOM, indeed, has the picture of injured and insulted worth, so beautifully drawn by the poet of religion, been more fully realized than in the subject of these memoirs. The description applies to him, both in regard to the large amount and the flagrant injustice of the obloquy cast on his character. As to the former, his biographer may safely leave it to the recollection of his readers, aided by the facts he has thrown together; and as to the latter, he has little more to do than to "waft aside the curtain," and to

reveal the man as he really was, in the undisguised outpourings of private life, and in the eyes of those who had the best opportunities to judge of him.

Before noticing the charges affecting his personal character, it may be proper to consider a little those "occasions found against him concerning the law of his God." Having identified himself with religion, in one of the purest and loftiest of its behests, Sir Andrew drew upon himself all the odium which it excites in the unrenewed mind, and came in for a liberal share of those sobriquets or nicknames, under which the world seeks to hide its enmity to the divine law. In particular, his efforts to secure the better observance of the Sabbath were stigmatised as Judaism, Puritanism, and Asceticism. These charges, which really amount to the same thing under different aspects, admit of an easy refutation. The advocates of a lax observance of the day are fond of appealing to those passages in the gospel which seem to indicate that our blessed Lord, by changing the Jewish Sabbath into the Christian Sunday, intended to abolish the former, and convert it from a day of gloomy restraint into one of cheerful enjoyment. The reference, however, is peculiarly unfortunate, both in an historical and religious point of view. That the Jews were scrupulous, to a ridiculous and superstitious excess, in the suspension of all sorts of *manual labour* on their Sabbath, is perfectly true. They carried their rigidity in this respect so far, as to extend the prohibition of carrying any burden on

the Sabbath, to the carrying of a stick in their hand, or a piece of money in their pocket. And it was on this ground that they censured the act of the disciples in rubbing the corn on the Sabbath-day: it was not the pleasant walk through the corn fields: it was the manual exercise of rubbing the corn that gave the offence, as a violation of the Sabbath rest, which, in their eyes, was merely corporeal. But so far were they from converting the day thus redeemed from ordinary toil into a season of ascetic gloom, that in point of fact, if we may judge from the practice of their descendants, they devoted it more than any other day to carnal ease and festive indulgence. The Sabbathine rules enjoin the sons of Abraham to prepare for the feast, by laying in a stock of provisions the day before; and the costlier the viands and wine were, the more honour was done to the Sabbath. On that morning, they were allowed to repose in bed longer than usual. On rising, they were to dress themselves in their best attire, and, after finishing the services of the synagogue, to prepare themselves for social pleasure. Forgetting all worldly cares, and avoiding all sadness of countenance, they were literally to "make glad and be merry;" the festal cup was to circulate freely, and the conversation to turn on topics of a light and amusing character. Marriages were frequently celebrated on Sabbath, and the evening was occasionally spent in music and dancing. Such was the "Judaical observance of the Sabbath," sanctioned by the most solemn rules of the Jewish rabbies, and prac-

tised in many places to the present day.* It will be observed, that it is precisely the mode of observance for which our anti-Sabbatarians so lustily plead, in the very act of loudly denouncing it! But the real design of our Lord must be apparent to all who will look candidly at the matter for a single moment. The Sabbath practices of the Jews afforded him an excellent opportunity of rebuking the hypocrisy which "strained at a gnat and swallowed a camel," which "tithed mint and anise and cummin, forgetting the weightier matters of the law, judgment, mercy, and the love of God." It enabled him, at the same time, to put the Sabbath law on its proper footing, and to show that its rest was not inconsistent with works of necessity and mercy, any more than of piety. But certainly he could not charge the Jews with a morose observance of the Sabbath. If he censured them at all in this point, it must have been for indulging a selfish love of ease and pleasure, at the expense of misery which they would not relieve, and of duty which they failed to perform.

England has never forgotten the stern drilling to which she was subjected during the latter days of the Commonwealth, when too many practised devotion as a trade, and virtue was enforced at the point of the bayonet. The term "Puritan" is unhappily associated, in the English mind, with this period, and is redolent only of "Praise-God Barebones"

* *See* Buxtorf's *Synagoga Judaica*, cap. xv :—

Pulchrè lectus sternatur,
Egregiè mensa instruatur;
Lætum te ostende et alacrem, &c.

and the Rump Parliament, of Mawworm and Hudibras. Sir Andrew came in for a full share of the odium connected with these stereotyped impersonations of cant and fanaticism; and few things tended more to create a prejudice against him and his cause, than the impression, industriously kept up in certain quarters, that he meant to revive the reign of Puritanical austerity. Nothing, however, could be farther from the real truth. Few could be more opposite in all their notions, tastes, and habits, as regards the forms of religious observance, not to speak of state policy, than Sir Andrew and those rude and vulgar men whom the convulsions of their times raised to the surface of society during the enforced regime of Cromwell, and who for a time personated religion in power. These men, though he may have respected their motives, and shrunk from ridiculing their piety, he would have been among the last to follow as models of religious legislators. He knew how to distinguish betwixt the burlesque exhibition of religious feeling, more or less justly ascribed to that period, and the good old Puritan piety, accompanied with that sacred reverence for the Sabbath which distinguished the flower of the English clergy, long before Cromwell appeared on the stage, and before Laud, with his Service-book in the one hand and his Book of Sports in the other, had goaded the nation into frenzy, bringing Puritanism, and every thing like serious religion, into disrepute. He could understand, too, how there might be a happy medium between the unnatural tension of that age and the

unbridled dissipation of the period that followed, when, even with a merry monarch on the throne, a merry poet on the stage, and a merry preacher in the pulpit, England was far from being a merry nation, but required another revolution, restoring something like the decency of Puritanism as it existed previous to the days of the Commonwealth, ere she could recover her spirits, and regain the tone of her shattered constitution.

The charge of asceticism, to which the others all point, was equally unmerited by Sir Andrew. The unnatural and factitious state of society in such overgrown cities as London, the lower classes of whose population live in a state of wretchedness, for which neither legislation nor philanthropy have as yet been able to suggest an effective remedy, afforded too ample a pretext, of which his opponents took an ungenerous advantage, for representing him as an enemy to the innocent recreations indispensable to the health and comfort of the labouring poor. Well did they know that the class by whom the restraints of a better observance of the Sabbath would be really felt, were only the idle and the profligate; while the relief it afforded would be realized by the industrious and well-disposed portion of the community. But the temptation was too strong to reverse the picture, and to represent Sir Andrew as the unwitting patron of idleness and profligacy, and the unpitying jailer of hardworking industry. Whoever might be to blame, it was certainly not his fault that the poor, in certain localities, could obtain from a heartless

world no other day for bodily recreation than that which God challenged for his own worship. It was not for him to solve the problem of a reign of universal justice, when man would cease to exact from man an amount of labour incompatible with the laws of health, and barely endurable at the expense of the only day reserved for the welfare of his immortal soul. His object was to secure it as a day of rest for all; and he could plead at least that, whatever use men might make of the time thus rescued from worldly toil, it was never intended by its Author to be spent in mere animal relaxation; that the spiritual character which Christianity stamps on the Sabbath stands opposed to every form of sensuous indulgence; that the day is set apart for the study not of the works of nature, but of the wonders of revelation; that we are so much the slaves of sense as to be unable, without shutting our eyes on the world around us, to hold converse with the realities of the world unseen; and that when the King of Heaven invites us into his palace, it is a poor apology for evading the summons to say, that we have been sauntering all day in the adjoining pleasure-grounds.

There could not, however, be a greater mistake than to suppose that Sir Andrew was an enemy to innocent mirth and recreation. In his religion there was nothing of the gloom of asceticism. It was not the devotion of the monastery, immured in living sepulchres, conversant only with skulls and scholasticism, and attired in weeds beseeming a corpse laid out for the grave. His was the "religion pure and

undefiled before God and the world"—which is a thing of light and life, scattering flowers and fruits, delighting in the sunlight, shedding a charm over the beauties of nature—lighting up the dark abode of poverty—and clothing with smiles even the ghastly cheek of disease and death. Nor was there any thing in his personal temperament resembling the moroseness or the melancholy of the fanatic. On the contrary, he was the source and centre of enjoyment to all around him. In the social circle, full of amusing anecdote and harmless repartee, he was, in fact, "the life of the company." "If I had invited a few friends," says one, "and was anxious to secure a cheerful guest to entertain them with good stories, I was sure to think of Sir Andrew."

A few specimens of the familiar correspondence with which he relieved his mind in the midst of his more serious and arduous pursuits, and so different from the usual tenor of his *business* correspondence, may give some idea of the playful humour by which he was characterised. They are addressed chiefly to his female relatives :—

"*House of Commons, Friday Night.*—My dear Cousin,—The debate having become tedious—ceasing to interest the mind through weariness—reflection arising and conscience twinging—I am reminded of my omissions towards you, as also towards my other cousin, of whose indisposition I heard with much regret, and of whose *plate* you must have supposed me forgetful. But the very morning on which I had the honour of conducting you from the Ventilator and his Majesty's particular coach, I did, immediately on returning

to the House, make anxious enquiry of Mr Spring Rice as to whether the Treasury, of which he is Secretary, would permit plate to pass the Custom-house without paying a ruinous rate of duty. His reply was, that their rule was absolute—*not* to permit foreign workmanship to pass; and that the only exception allowed was, when the plate had been presented by public bodies, or for public services. Although I entertain a high sentiment of Miss Louisa's merits in a national point of view, yet I was not prepared to depone that all the plate in question was the gift of an ungrateful country. Do set me right on this point."

"*Saturday Night.*—Your letters are franked; and as it is an abuse to exercise the privilege on epistles unpolitical, doubtless your protocols contain specifics for the disentanglement of the affairs of Europe. If, as Mr Canning predicted, the war of opinions has commenced, it must be an act of patriotism, in all directions, to fire off opinions. Many thanks for your promise to be ready in good time in the morning. The late Lord Ashburton, when boarded with Dugald Stewart in Edinburgh, had great difficulty in getting to the early class-room; but, on being remonstrated with, his lordship overcame the bad habit by going to bed in his clothes. Pray don't try the same experiment, as your bonnet might be uncomfortable."

"*Tuesday.*—Your note arrived as I was on the point of going out. In my pocket and in my head has it since remained, much to the puzzlement of the latter as to what you could mean. I sent you no address yesterday. I never insinuated that a lady's age ever varied from the cradle to the tomb. On the contrary, I have ever admired the promptitude of female delicacy, which, when asked the most important of all interrogatories, replied, 'Oh! no particular age, sir.' The term, 'a certain age,' is a blot on the English language. You ask, if I am the one to speak the

voice of the ladies? No! they have not shown their wonted discrimination. Did they but know how fully I am impressed with the fact, that civilization in all countries begins with the ladies, and that then, upon the paltry principle of imitation, it descends to that other class of mortals;—and did they but see the application of this my conviction, from deep research, namely, that alone by the admission of the fair sex can we hope to see politics give way to politeness within the walls of Parliament;—did they but know—but I beg pardon, if I have expressed myself too strongly in the heat of debate, occasioned by the insinuation, unintended, no doubt, in your note. It is scarcely possible for people to keep their tempers, who are opposed in politics;—yet believe me, as ever, affectionately and faithfully yours."

"*Blackheath, Wednesday.*—Although you have cut me, and do not deign to tell me even the state of the weather in Galloway, but let me know, in a round-about way, of the phenomena of frost, snow, and rain,—yet I am forgiving, and hasten to inform you that we have had rain, snow, and frost here; and what is still more notable, that Lady A. continues well, and that Mr and Mrs M. S. were successfully smuggled over to France. I have just now had the agreeable intelligence, that all my letters, which have been painfully wending their way through the snow, have, by mistake, been carefully returned back to Carlisle!

"Many thanks for your anxiety; although I am aware that it is confessing a lower state of humanity, to take delight in causing anxious thoughts to one's friends, rather than pleasurable. Pardon me for not having thanked you for your note on temperance. Very active assistance, at this moment, I could not undertake, as I have, for the present, as much on my hands as my small measure of strength of body can overtake; and not being an unengaged layman, I am sure you would not ask me to stand all day in the

Grassmarket—at least, not unless you will stay there with me."

We may now convey our readers to Lochnaw, and allow them to see Sir Andrew at home. In paying this visit, our first *cicerone* shall be Mr Andrew Johnston:—

"At the end of the session of 1833 (a heavy session it was, with Slavery, the Sabbath, and the beginning difficulties of the Scottish Church to deal with), I returned to Scotland with Sir Andrew and his family by an Edinburgh steamer. He was all cheerfulness and urbanity—full of faith and hope for his great work, and of enjoyment in the prospect of country relaxation. Later in the autumn, I had the privilege of paying a delightful visit to Lochnaw Castle. The brightness of that beautiful spot and most interesting family group is deeply impressed on my mind. Sir Andrew was beaming at home and among his children. He seemed to expand in their society, and among his own people. I well recollect the kindness and interest with which he entered into the concerns of the neighbouring ministers, several of whom I met at his hospitable table. They looked upon him as a sympathizing Christian friend, for this they found him. His playfulness with his children was delightful. He joined with zeal in their amusements; and the picture of him is vividly before me, dancing with all spirit with a flock of his dear young ones around him. Most perfectly did all this combine and blend with his dignified seriousness at his family worship, with his attention and diligence in all matters of benevolent business, and with his undaunted, yet simple acknowledgment of the Lord and His law in the legislature."

Our next companion, in visiting this domestic scene, is a lady, in whom all will be delighted to meet

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so keen an observer and so graceful a delineator of character, as Miss Catharine Sinclair:—

"I am glad to take the opportunity, at your request, of mentioning whatever recollections may occur to me of one who was the perfect model of a Christian gentleman. It is indeed seldom that so much courtesy of manner is united with so much firmness of principle; and it was impossible to meet in society, without both affection and respect, one who lost no opportunity to recommend religion by the most pleasing example of undeviating kindness. He had evidently the charity of 'hoping all things' for all who came within the reach of his influence, and seemed to have a quick eye for whatever was good in others, and a blind eye to their faults. I once spent a Sunday at Lochnaw, and still remember with interest seeing all Sir Andrew's theories reduced in his own home to practice in so pleasing and truly Christian a manner. As he did not use his carriage that day, he walked some miles to church and back;* during which his conversation was most improving, and enriched with many curious anecdotes, in which he always abounded. I remember, after our return, the ladies assembled round the fire, and had degenerated into some very small talk upon everyday gossip; when Sir Andrew, having entered unperceived, very kindly but seriously remarked that we 'had rather wandered from the subjects most suitable to that sacred day;' and, from the pleasant, good-humoured tone in which he made the observation, it recalled our thoughts without causing any annoyance.

* Sir Andrew, anxious to avoid even the semblance of employing Sabbath labour, never went *himself* in the carriage on Sunday; but the carriage usually went, at an early hour, with such of the family or visitors who could not walk the distance (two miles) to church. The coachman put up his horses near the church, attended himself, and never rose till the whole service was concluded.

"He used to be amused at all the stories, and even caricatures, which his advocacy of the Sabbath gave rise to; and I have often laughed with him about the link-boys in London on Saturday night calling out at the Opera, 'Sir Andrew Agnew's carriage stops the way!' Also, the print amused him much in which he was represented prying into a brewer's vat, and saying, 'I do believe this beer is *working* on Sunday!' No one enjoyed a jest with more hearty humour. I well remember walking home with him at G——, after hearing a sermon in favour of temperance, in which the clergyman remarked that there was probably not one of the congregation present who had not been frequently intoxicated. The way in which Sir Andrew rallied the ladies on this unexpected assertion caused us much amusement. He amused us one day by describing the travels of an Englishman, who made many ridiculous mistakes in the French language; and, among others, called loudly to the waiter in a crowded *café*, 'Garçon, apportez-moi quelq' *un* à manger?' Sir Andrew often entertained us for hours with anecdotes of his distinguished contemporaries in Parliament, and spoke kindly even of those who had most vehemently opposed his favourite bill. On that subject he was indeed enthusiastically zealous; and I always hoped that, as Wilberforce was privileged to witness the success of his efforts respecting the slave trade, he might also, before he entered on his eternal Sabbath, see it established to the fullest extent in this country. Though this has not been the divine will, yet the bill is passed in many private houses, where the eyes of people were opened, by his efforts, to see in a new light the obligations of that sacred day; and there can be no doubt that even those who do not observe all Sir Andrew's rules, are nevertheless made aware that it is wrong to transgress them."

As it is of importance to see how the same scene

struck different minds, we may place ourselves under the guidance of another excellent judge—Mr John Dunlop, London:—

"It would be out of place here to attempt a description of the beauties of Lochnaw Castle, and the various excellencies of its inmates. One or two trifles, though scarcely worth narrating, struck me at the time as indicative of Sir Andrew's hospitality and good-will to his guests. I had arrived in the same carriage with Dr Symington and General M'Douall, near the dinner hour. After being kindly welcomed in the great hall, we were shown our rooms by a servant; and in a minute after, I was surprised by a tap at the door, and by my courteous landlord himself bringing in my luggage *in propria persona*. 'Is all yours here?' said he. 'No,' said I; 'a Swiss bear-skin knapsack is awanting.' 'Oh!' replied he, 'you shall have it in a moment; it being a military-looking appendage, I thought it had belonged to General M'Douall, and have left it at his door.'

"I made some temperance jaunts to Portpatrick and elsewhere, and returned to Lochnaw; and one evening, sitting by ourselves at the fireside, and talking over the matters we were engaged in, we got into a jocular mood, and Sir Andrew entertained me with an account of himself and other gentlemen, who having been all night at a country inn, some messages they had referred to the conduct of Mr Boots had been omitted on his part, which caused considerable disarrangement; and the evil had arisen from this functionary having exceeded his usual potations, and being at the moment not only 'very particularly drunk,' but perfectly competent, in his own opinion, to justify his conduct, and put things into such a train as would set all right in a very short space. Sir Andrew started up, and, with considerable comic effect, acted the inebriated Boots in such a way as to amuse me greatly. The contrast between our

usual avocations, and Sir Andrew's ordinary gravity of deportment, no doubt adding to the *vis comica* of this 'merrie passage.'"

Such as formed their opinion of him merely from his obnoxious "bill," or rather from the exaggerated pictures of it in ordinary circulation, were greatly surprised on finding all their pre-conceived notions of the man contradicted by his personal appearance. "He looks mild and good-natured," says one writer, "rather than grave and serious; and when he rises to address the House, he has nothing of the appearance of a zealot." * "He is so different from what I expected," said a gentleman, who saw him for the first time at Exeter Hall: "I expected to see a large fat man, with a white neckcloth!" "He is quite a young man," said his friend. "Yes," was the reply, "and a nice-looking young man!" By those, however, who knew him well, no man was more expected to enter into an innocent frolic, and, in fact, to take the lead in it. The following trait is highly characteristic of Sir Andrew, as showing the spirit and good humour with which he entered into any of his neighbours' projects in which he could sympathize, and at the same time his carefulness in bringing in his great principle into every thing he did. In 1835, the gentlemen of the county of Wigtoun resolved on running a mailcoach for the accommodation of the more rural districts. When Sir Andrew returned from his duties in Parliament, he was asked to take shares in the concern; which

* Grant's *Random Recollections.*

he agreed to do, on the express stipulation "that it should ply upon the six lawful days of the week only." This condition was cordially entered into, and was, after some difficulty, allowed by the Post-office; so that this was "the only mailcoach in the whole kingdom that rested on the Sabbath." It was an interesting sight to see the guard, in his scarlet livery, attending public worship with his neighbours on the Lord's day. This coach, which Sir Andrew called "The Country Gentlemen's Plaything," and which the people had dubbed "The Tory Coach" at the election, but the proper designation of which was "The Machar's Mail," has now been given up, as too expensive. In order, however, to give it a fair chance of success at the outset, it was proposed among the gentlemen one evening, that some of the company should get up one of those pompous and highly-coloured statements, commonly called "puffs," the subject being "*The* Mailcoach." Sir Andrew wrote the following, which afterwards appeared in the *Dumfries Courier*:—

"Have any of our readers passed from Liverpool to Glasgow during the winter months, and do they retain a lively recollection of the pains and penalties of sea-sickness when off the Mull of Galloway? If there are any such, we congratulate them on the establishment of a branch mail-coach, whereby every facility will be given for such as embark at Liverpool in 'the Countess of Galloway' steamer, to proceed per coach from Wigtoun, &c. &c.

"Or have we any friends at Belfast, who have learned by sad experience what it is to combat the waves as they roll towards the Isle of Man *en route* to Liverpool? Again

we offer our felicitations. For, not only do his Majesty's steampackets continue their daily passages from Donaghadee to Portpatrick, but the timid traveller, being safely conveyed to Stranraer, will be rejoiced to find, for the first time in his life, a royal-mailcoach in readiness to transport him, with all comfort, to Wigtoun or Garlieston, from whence 'the Countess of Galloway' pursues her even course to the dock of Liverpool. The local advantages which this never-ceasing communication must afford to the opposite sides of Wigtounshire, it were presumptuous in us to point out; for, the Sabbath-day always excepted, the new coach will start, &c. &c. The public may be assured that every attention will be paid to their comfort, as no expense will be spared by the contractors—who are no other than the principal landed proprietors of the county—who have voluntarily come forward for the laudable purpose of facilitating their internal communication, and of giving more complete effect at the several ports to the admirable steam navigation for which their maritime position affords so many advantages."

Not content with this brochure, Sir Andrew penned two new stanzas in honour of the enterprise, to the tune of "The Old Country Gentleman,"—a favourite song of his cousin, Stair Hathorn Stewart, Esq. of Physgill. When Mr Stewart used to sing the song, and was asked, "That 's a new verse, Stewart! who wrote it?" he often surprised the questioner by the reply—"Sir Andrew!" The new verses were:—

Your modern beau can sleep so slow,
  Or hunt (as we are told)
Perhaps at noon—if up so soon—
  But mark the squire of old!
With hawk and hound, of ample bound,

And flourish of French horn,
Ere cock would crow, he off would go
And sweetly wake the morn—
O he was a fine old country gentleman,
All of the olden time.

In days of yore, his coach and four,
With long-tailed nags so slow—
Like snails at race, their ambling pace,—
But all are long laid low.
Now steamboat power, twelve miles the hour,
With rapid speed we go;
And flying wheel, for public weal,
Our royal-mails they go!
Long live the country gentlemen,
Who love the people so!

It may be here remarked, that while still subjected to much public abuse in his place in Parliament, few of the members could come into personal contact with him without receiving a favourable impression of his character. Often might he be seen in close converse with some of his most violent opponents—explaining his measure—or turning away their wrath by "a soft answer" in the shape of a quiet jest or an apposite story. One day an honourable member began to dispute with him the principle laid down in the report of his committee, "that it is the duty of legislators to promote, by all suitable means, the glory of God." "No man," he said, "can glorify God. The glory of God! such an idea is almost blasphemous." Sir Andrew quoted the text, "Whoso offereth praise, glorifieth me." "Oh, I don't mean that!" replied the other, confusedly. (Sir Andrew always observed that even a sceptical man felt uneasy

when met with Scripture language.) "And do you not agree with the catechism of your own church?" returned Sir Andrew, quoting the words, "Man's chief end is to glorify God." Another member once told him that his arguments for Sabbath observance could apply only to the seventh day—to Saturday. "Very well," returned Sir Andrew, "support me in my details, and you can propose an amendment in committee, that the day to which the act is to apply shall be the Jewish Sabbath;"—a proposition which the other laughingly declined. Pleading, on another occasion, the cause of those oppressed with Sabbath labour, in conversation with an aged member of known benevolence, Sir Andrew was rejoiced to see some symptoms of relenting. "Well, well," exclaimed the good old gentleman, "there is much truth in what you say, and I should be willing to do something, though you know I am *not* one of the saints." "You may not be so," was the meek reply, "but after all, what is the great difference between the saint and the sinner, except in this, that the *saint*, as you call him, sees himself still more a sinner than other men do, and therefore more cordially accepts the sinner's offered salvation?"

To the vulgar charge of hypocrisy—so familiar to the lips of many, who, having "said in their heart, there is no God," would fain persuade themselves that there can be no godliness, and so often cast in Sir Andrew's teeth—"his only answer was a blameless life." None that knew him, even among his most violent opponents, ever doubted his sincerity. Mr

Wakley, who is a great phrenologist, and raised a laugh in Parliament once by adding as a climax to some compliment he was paying, "It is just what I should have expected from the organization of his head!" came up to Sir Andrew in the House and said, "Sir, I once thought you a great hypocrite, and I heard many attacks upon your character; but the moment I saw you I could say, that is an honest man. You have a large development of *veneration*, and you cannot help acting as you do."

The longer he persevered in his parliamentary efforts, the more thoroughly did his high moral integrity commend itself to both friends and foes. In the House he may be said to have lived down all suspicion. Nothing became more common with his opponents than to preface their speeches by declaring their full belief of the "conscientious sincerity," the "excellent intentions," and the "praiseworthy perseverance" of the honourable baronet. "His aim," says Mr Andrew Johnston, "was *protection*, and much as he was maligned for supposed interference, *all* he proposed only went to give all classes *liberty to rest* on the Lord's day. When I say maligned, I mean by newspapers, and persons who knew him not. In the House he was always a great favourite; every one liked him; and even his greatest opponents—while they begged him not to 'Scotchify' their Sunday—could not resist his pleasant manners and manly good temper. I recollect the good-natured conversations he would hold with Mr Wakley and others who set themselves stoutly against him."

Here we might have subjoined a multitude of attestations, some of them from the very highest quarters, to the "simplicity and godly sincerity" of the worthy baronet. But instead of this species of evidence, which seems quite superfluous in the case of one whose whole life gave the lie to the charge of hypocrisy, we prefer recording the homely tribute of one formerly noticed as a confidential servant. "No man," it has been said, "can be a hero to his own valet-de-chambre." But the sterling virtues of the Christian hero are not such as strike only at a distance, and vanish on a nearer approach. "If I had the other necessary qualifications for giving utterance to it," says this good man, "I have certainly had the most ample opportunities of *witnessing* his manner of life for a long period of years; during that time feeling myself so identified with him that I have 'wept with him when he wept,' and 'rejoiced with him when he rejoiced;' being an eye-witness of his conduct in the most exciting and trying circumstances, as well as in the vicissitudes of everyday life;—and I can truly say, that although I have read the lives of great and good men, I never did *witness* the consistent life of a Christian gentleman, any thing like that exemplified by the late Sir Andrew Agnew. As a father, you know his value; as a landlord, he was kind, considerate, and forbearing; as a master (I speak from the experience of thirty years), he made service a pleasure; and to a remarkable extent he wisely considered the case of the door. He was truly their friend; the group of

widows and their children every Monday at the meal-store, and the greatly increased numbers from all the surrounding parishes on every quarter-day, for their weekly and quarterly allowance of meal, was evidence of his concern for their bodies; his anxiety to have the gospel preached in the destitute localities, the establishing and supporting of week-day and Sabbath schools, were evidences of his care for their souls.

"I well remember Sir Andrew coming to Lochnaw on a Saturday night. A great many improvements had been going on round the castle in his absence; the Sabbath was a beautiful day, and many thought he would be out looking at the improvements, knowing the great interest he took in them, but no!—he never went out except to church. Some seemed anxious to know if he had been out seeing the grounds, and others, not seeing him out, inquired if he was well. I told them I was happy to say Sir Andrew was quite well, and had been looking after improvements more valuable and lasting than those around the castle; for I believed he had not *spent* but *enjoyed* the Sabbath in communion with his God."

The personal insults heaped on Sir Andrew were often such as, had they been offered to a mere man of the world, would doubtless have been understood to lead to those hostile meetings which, in certain circles, are deemed essential to the vindication of outraged honour. But those who offered them to Sir Andrew knew that they ran no risk of provoking

such retaliation; that, having to deal with the Christian gentleman, who had learned in another school than that of the world not to "avenge himself," they might be rude with impunity, and as uncivil as they chose, without danger of a challenge. The following incident, which amused Sir Andrew very much, shows not only the bitter hostility which the very mention of his name was sufficient to awaken, but the provoking character of the abuse in which it found expression. When Sir Andrew and his family were travelling up to London, about the year 1835, they had stopped at an inn on the road for the night, not far from town. The house being full, the landlord asked the servant (the faithful John Gibbs) if he would go into the traveller's room, as there happened to be but one gentleman there, a request with which John, always accommodating, at once complied. He found the young traveller a very agreeable companion at first, and the two got at last on so intimate a footing, that on separating for the night, they mutually expressed a wish to be made acquainted with each other's names and callings. The traveller announced his name first, upon which John, with a feeling of honest pride, after giving his own name, added that he was the servant of Sir Andrew Agnew, and was accompanying his master to Parliament. No sooner had the name passed his lips, than a complete change came over the countenance, the manner, and the whole demeanour of the stranger. He burst forth into the most abusive language; he applied every opprobri-

ous epithet to the name; wished Sir Andrew any where but on his journey to London, or sitting in the House again, with his abominable bill, for which he had no designation bad enough. The torrent of invective ran so high and so long, that poor John was dumb for a while, from actual astonishment at the change in his companion; but at length, his patience fairly exhausted, he started up and declared he would no longer sit quietly by and hear his master so abused. This increased the storm; and the landlord, alarmed at the noise, arrived just in time to prevent high words from coming to hard blows. After hearing both sides, he declared John to be the aggrieved party, and, failing to obtain an apology from the enraged traveller, he apologised to John for having exposed him to such a scene, and thus soothed, he persuaded him to forgive and go quietly to bed.

CHAPTER IX.

SIR ANDREW'S SECOND BILL FOR SABBATH OBSERVANCE—HISTORY OF OTHER SABBATH BILLS IN PARLIAMENT.

1834.

PARLIAMENT having been summoned to meet for the despatch of business on the 4th of February 1834, Sir Andrew was again at his post. He took a deep interest in all the leading questions of the day, particularly in those relating to Ireland. To the Irish Education Bill he was opposed, on the ground of its sanctioning the Popish principle of denying the free use of the Bible, and not securing a *bona fide* Scriptural instruction. On the question of the repeal of the Union, we find him thus expressing himself:—

"I may venture to state, that my feelings towards the people of Ireland are certainly far from hostile. On the contrary, from early associations, I have reason to entertain a sentiment of regard for that country; and, indeed, my particular wish is to aid every measure for the removal of those practical evils which affect her people. With regard to the question of the repeal of the Union, I may state, that when, some thirty or forty years ago, I was a schoolboy in Ireland, I recollect that all my companions spoke with

horror of what was, at that time, considered the destruction of the independence of their country—the abolition of a domestic legislature by the Union; but I am assured by my friends, that in consequence of the violence of the party who advocate the repeal of the Union, that feeling has altogether fled, and that those very persons are now as sincerely attached to the union of Ireland with this country as they were before hostile to it. My hope and belief is, that if the Imperial Legislature will adopt those measures of amelioration which that country requires, Ireland will at length settle down with England and Scotland as one happy and united kingdom."

This statement, as a matter of course, called up his old enemies, O'Connell and his tail. Mr Feargus O'Connor said "he reminded him of Rip Van Winkle, who slept on the Kaatskill hills for forty years, and on returning to his house, found the face of the country entirely changed, and knew no one person or thing." To this Sir Andrew replied, that he had not obtruded his own opinions, but merely quoted those of his friends—a very different class of persons from the poor people who, in their wretched condition, had been too easily induced by O'Connell and his party to believe that any change would be an improvement.*

The same kindly and hopeful spirit in regard to Ireland, he took every opportunity of expressing. At a meeting of the "Irish Society of London," held May 15, this year, he thus stated the results of his personal observations on the Irish emigrants in the western coast of Scotland, too often treated with aversion and careless contempt:—

* *Mirror of Parliament*, Feb. 18, 1834, p. 207.

"These men," he said, "were generally without any education; and from that circumstance, and their less civilized habits, they were enabled to work at a much lower rate than the Scottish agriculturist could do. The consequence was, that the latter, not being able to stand against the competition, was either obliged to go to some other part of the country, or to turn his attention to some other kind of employment. When the Irishmen became thus located, there was a strong disposition amongst them to send their children to school; and therefore he had the hope, that, in the course of a little time, they should see a race of well-conducted and well-educated Irish grow up among them. In proportion, however, as they became educated, they acquired all the prudent and frugal habits of the Scotch (a laugh); and they, in their turn, were as little able to stand against the competition of the poorer among their own countrymen, and were forced to give place to an inferior set of emigrants. He did not state this with the view of making any wondrous comparison between the Scotch and Irish. Of course, he could not be suspected of any such intention, when he stated the fact that he himself was a *born Irishman*. He ascribed the difference to a sound Scriptural education; and therefore would urge that the Irish be taught to read the Word of God in their native tongue."*

Meanwhile, petitions for the better observance of the Sabbath again began to pour into Parliament from all parts of the country; and Sir Andrew, on the 11th of March, again moved for leave to bring in a bill on that subject. Grave were the suspicions thrown out as to the character of this new bill, and many the hopes expressed that it would be something very different from its predecessor. It is amusing to

* *Record*, May 22, 1843.

mark the coolness and the tact with which, in the skirmishing that preceded its introduction, he parried off all premature discussion on its merits.

"Mr O'Dwyer.—May I be permitted to ask the honourable member, whether there is any penal law in Scotland preventing the due observance of the Sabbath? I know there is no such law in England or Ireland; and if it do not exist in Scotland, I cannot see the necessity for any legislative interference on the subject.

"Sir A. Agnew.—As a question has been put to me by the honourable gentleman, I shall endeavour to answer it. It is not my object that the convenience of any man should be molested, but that the consciences of the poor should be protected against the avarice of their employers.

"Mr Sanford.—I do hope that, in legislating upon this subject, due regard will be paid to the wants and wishes of the people.

"Sir A. Agnew.—I repeat that I have no wish to interfere with the religious opinions of any class of persons, nor to infringe upon the recreations and amusements of the people.

"Mr Roebuck.—The difference is imperceptible to me between the sin of five hundred half-choked shopkeepers, who are passing up the Thames in a steamboat, and that of the persons who are enjoying themselves in Hyde Park—except, indeed, that the desecration in the latter case is ten thousand times greater.

"Several honourable members (among whom was Sir A. Agnew)—'Hear, hear.'

"Mr Roebuck.—I am glad to hear that cheer from the honourable baronet, and I hope that he will stamp at the head of his bill the principle which I have laid down.

"Sir A. Agnew.—I trust that when the House comes into committee upon the bill, honourable gentlemen will see that it is not open to the objections that have been urged. With

respect to the shutting up of Hyde Park, it is a matter which cannot be touched by my bill, as it is entirely within the prerogative of the crown."*

With some reluctance, leave was given to introduce the bill. At the same time, he and Mr Andrew Johnston obtained leave to bring in a bill "to amend and explain certain acts relative to the observance of the Sabbath in Scotland." Another motion which Sir Andrew repeated the same day, for a bill "to enable local authorities to change Saturday and Monday fairs and markets to other days," did not meet with the same success. This bill, which was drawn up by Mr Rochfort Clarke, and founded on the equitable principle "that it is the bounden duty of Parliament to remove, as much as possible, *impediments* to the due observance, and *temptations* to the profanation of the Lord's day," was deemed liable to a thousand "impediments," which, by a majority of fifty, Parliament declared to be far more serious than any that stood in the way of a due observance of the Sabbath.

There is reason to think, that at this period Sir Andrew had few, if any, in the House of Parliament who entirely sympathised with him in his resolution to re-introduce his bill, without abandoning the comprehensive principle on which it was founded. Even his best friends, despairing of its success in the face of such opposition as that which it had encountered the previous session, were anxious to make some concession to the spirit of the times, and urged him, by

* *Mirror of Parliament*, 1834; vol. i. pp. 508-652.

every plea addressed to his sense of propriety, his prospects of usefulness, his hopes of their co-operation, and even his regard to the sacred cause which he had at heart, to content himself with a more moderate measure of reform. "I wish exceedingly," writes one of his correspondents, who may be taken as a sample of the rest, "that a bill brought in by you should pass this session; for after all the toil, anxiety, and expense which you have had—to say nothing of the *pelting* which you have endured, I should be exceedingly sorry if your bill did not pass. But I am sure you will forgive me for saying, that unless there is an admission by its friends that it is to be very much *disarmed of its present terrors to the holiday-making lower orders,* all the so-called liberal, radical, or irreligious members will overbear the strength of the good. I think many religious people are of this mind." "You have been favoured," says another friend, for whose judgment Sir Andrew entertained the most sincere respect, "to accomplish a great good, by holding up the true standard of the observance of the Lord's day; but I very much doubt whether any progress will be made by pressing it upon the House as matter of legislation in the whole breadth of your bill. I was confirmed in this impression the other day by a conversation with Lord S——, in which he took this view of the matter, and added, that even if the bill could be carried, the reaction occasioned by it would sadly defeat the best wishes of its supporters. Now, in a matter of legislation, and having to do with the world as it is, I am

inclined to think that one may take a too exclusively religious view of the subject, and, as it were, attempt to 'give that which is holy to dogs;' when 'they will only turn again and rend you.'" It is extremely doubtful if, even among those who were prepared to support his bill, when once introduced, sheltering themselves under the promise to modify it in committee, any one member would have ventured to propose it. So that, in so far as the odium or the honour of the bill is concerned, Sir Andrew may be said to have stood ALONE.

Conscious, however, of standing on the unassailable rock of Heaven's own law, and of being backed by the sound religious feeling of the community, nothing could induce our champion to descend from his lofty position; and not one of his warlike ancestors could have been more firm and undaunted in maintaining the post assigned them in battle. The world called this obstinacy; but his was not the narrow-minded stiffness of the bigot, or the crotchetty stubbornness of self-conceit. It arose from a high and well-informed sense of duty, similar to that which actuated our Scottish confessors in the days of the Stuart persecutions;* and in this sense of the term, he could

* Sir Andrew would frequently allude, in terms of high admiration, to the conscientious firmness of our martyrs, who, when "brought before kings and rulers for His name's sake," and prevented from acting as a church, if they could do no more, bore their "testimony," at least, in behalf of truth and duty.—(Luke xxi. 12, 13.) His Parliamentary supporters, aware of this, used to come up to him before a debate on his question with the inquiry, "Well, Sir Andrew, are we to *testifie* to-night?" The *Record* caught up the idea. "No man, acquainted in any degree

afford to smile, as he did, at the compliment paid him by the *Times*, which began one of its leading articles against him in these words:—"Well, Sir Andrew is certainly the most obstinate of men!" So said the world. What was the verdict passed on the same feature of the man by the Christian public? Let the following tribute, pronounced, amidst the cheers of his audience, by the Rev. Hugh Stowell of Manchester, at a public meeting held about this time, serve as a specimen:—

"Sir Andrew has, with a modest sincerity of purpose, introduced his bill into Parliament, and fought his battle bravely. He has displayed a moral courage that does him honour. Courage is a great attribute, which often gilds the crimes of senators and warriors; but the courage of Sir Andrew is a moral courage, that rests on the ardour of religion. (Cheers.) The courage of a Wellington may be termed cowardice, unaccompanied by a moral courage; and the same may be said of duelling, which is the worst species of cowardice. What has Sir Andrew done? Why, he has done more than meeting the cannon's mouth. He has braved the ridicule of the unthinking and irreligious. He has stood the attacks of that monster, satire—the laugh of the fool and the sneer of the wise. (Cheers.)" *

The day appointed for the second reading of Sir Andrew's bill was the 30th of April; and we may conceive the feelings of those honourable members

with Scripture, can fail to remark the vast importance attributed in the page of inspiration to the act of *witnessing for God*. This is, we are persuaded, the high privilege—the bounden and peculiar duty—of the church of Christ in this land, in this age."—*Record*, June 4, 1835.

* Speech delivered at a meeting to promote the due observance of the Lord's day, held at Liverpool.—*Record*, March 6, 1834.

who were the professed champions of Sabbath amusement and recreation, when they discovered that it was substantially, and almost word for word, the same bill which they had succeeded in strangling the year before! Indeed it was, if possible, still more stringent; for the exception in favour of the mail, which had never met with Sir Andrew's approval, was no longer visible. Irritated by the pertinacity which had re-produced a measure so obnoxious to their tastes and feelings, and at the same time conscious that a large body of their own constituents were favourable to it, they set no bounds to their indignation. The Speaker, instead of allowing one on each side to be heard alternately, permitted seven ultra-radicals to speak in succession, who succeeded in frightening off the more timid of Sir Andrew's supporters, and in submerging the bill under a flood of ridicule and invective. Mr E. Lytton Bulwer pointed against it his most elegant periods, interlarded with quotations from St Paul, Tertullian, and Hudibras, whom, he said, he would prefer to "the unerring wisdom of the Habakkuks and Ezekiels, the Faint-nots and the Spare-nots, from whose rational fountain of faith the honourable baronet had deduced his principles." Mr Potter undertook the vindication of London dinners and pleasure parties from "the cruelty and injustice of the bill." Mr Poulter advocated a Sunday game at cricket; but allowed that the bill pressed with equal severity on the poor and the rich. Mr Roebuck broadly denounced all legislation in the matter; and in a style

of the most violent rhodomontade, in which personal abuse was largely mixed up with undisguised contempt of all serious religion, he launched out against "such a preposterous, such a tyrannical, such a pharisaical bill as this;" declaring his determination to "struggle with the honourable baronet in every stage of his measure, and divide the House on every clause; and, if it should pass a second reading, to propose at the very outset in committee, that every gentleman shall lay down his carriage on a Sunday, and dispense with the attendance of every servant both in and out of doors." Another honourable member addressed the supporters of the bill in the following doggrel lines:—

"Raise not your scythes, suppressors of our vice,
Reforming saints, too delicately nice,
By whose decrees, our sinful souls to save,
No Sunday tankards foam, no barbers shave;
But pots undrawn and beards unmown display
Your holy reverence of the Sabbath-day."

In the midst of this torrent of scurrility and profaneness, the supporters of the bill, though some of them behaved bravely, were hardly listened to with common respect. Their voices were drowned in shouts of laughter, mingled with cries of "Oh! oh!" And Sir Andrew, perceiving, from the temper of the House, the impossibility of obtaining a fair or patient hearing, briefly summed up the debate. "He had not the power," he said, "through want of practice in public speaking, as well as from want of talent, to enter into a full reply to the several observations made during the debate." Having adverted to a

few of these, "he reminded the House that he was not properly a volunteer in this cause; that he had been pressed into the service by the force of the evidence produced before their committee, and encouraged to persevere by the petitions and urgent solicitations of the constituencies of those very gentlemen who now so loudly opposed their wishes, which he had embodied in his bill. As to the stringency of its provisions, he would only say, that all depended on the point from which they chose to view them. If viewed from below, beginning with protection to the poorer classes, the whole bill was a system of benevolence; if viewed from above, with reference to the restraint laid on the upper classes, to prevent their employing the poorer to work for them on Sunday, then the bill was undoubtedly one of penalties toward the rich—and thence much of the opposition which had been that night expressed."

The House then divided, when the numbers appeared—

For the second reading 125
Against it.....161

Majority against the bill 36*

While the shouts of triumph raised by his opponents were yet ringing in his ears, Sir Andrew penned the following lines to Lady Agnew:—

"*Thursday Morning, May* 1, 1834.

"DEAREST,—We were *beat* last night, on the second reading, by a majority of 161 to 125. Many extraordinary

* *Mirror of Parliament*, April 30, 1834, vol. ii. pp. 1398–1413. *Record*, May 5, 1834.

things were spoken, especially by the radicals, which will surprise good people in the country; and the Speaker would not, or did not, catch the eye of any of my friends until the others had completely got possession of the mind of the House. Several of my friends did not get a hearing. An immense mass of petitions were presented at five o'clock, and yet very little regard was paid to their spirit thereafter. I postponed the Scotch Bill for a fortnight. I am well content, dearest, that all is well ordered; and although I was the subject of all sorts of remarks during the night, yet I am thankful to say, that I was enabled to bear it all with perfect composure. Although it was painful to find but little sympathy with that feeling in the country with which I had been in correspondence, yet it was satisfactory to recollect that that better feeling did exist in the country; and I am thankful if, in any degree, I have been made instrumental in cherishing its growth. To-day is the Lord's-day meeting at Exeter Hall, which will be a refreshment. May God bless you, prays your affectionate husband."

The meeting here referred to, coming so close on the back of the scene we have described, proved indeed "a refreshment." Sir Andrew found himself in a different element—was brought into contact with the "better feeling of the country with which he had been in correspondence," and which he had reflected in Parliament. The platform was occupied by a number of distinguished personages, among whom were the Bishops of London and of Chester, the Marquis Cholmondeley, Lord Mount Sandford, several members of Parliament, and ministers of various churches. The Earl of Chichester, who presided over the large assemblage, paid a warm compliment to Sir Andrew; and the Rev. Theophilus

Lessey, who represented the Wesleyan Methodists,* spoke of him as follows:—

"I venerate the right honourable baronet now present: I was present in our last Conference, when his name was mentioned with honour, and he was then marked out as the noble champion in the cause of religion and truth; and though his bill may be cast out, his noble and unwearied efforts cannot ultimately fail. He has indeed been a persecuted man, and the blessing of those who are persecuted for righteousness' sake rests upon him; and I rejoice to join with him under this persecution." †

But what was still more gratifying to the feelings of

* This religious body manifested from the first the most cordial sympathy with Sir Andrew, and powerfully co-operated with him in his exertions. A copy of the following resolution, unanimously adopted by the Wesleyan Methodist Conference, August 13th, 1834, was transmitted to Sir Andrew:—"That the cordial thanks of the Conference be most respectfully tendered to Sir Andrew Agnew, Bart., M.P., for his renewed endeavours to promote a better observance of the Lord's day;—that the Conference assure him of their heartiest approbation of the recent efforts made in this cause (though unhappily without success) by himself and by the other distinguished persons who supported the principle of his bill;—and that all our ministers, societies, and congregations, be again earnestly exhorted to afford their utmost aid, individually and collectively, to Sir Andrew Agnew and his parliamentary friends, in favour of any future measures which they, on due deliberation, shall deem it right to adopt, for the purpose of obtaining such legislative enactments, *founded upon a distinct recognition of the divine authority of the Christian Sabbath*, as shall at least protect from annoyance, interruption, and injury, those classes of the community who conscientiously desire to keep holy that sacred day. Signed on behalf and by order of the Conference.

"Jos. Taylor, *President.*
"Robert Newton, *Secretary.*"

† Report of Speeches delivered at the Third Annual Meeting of the Society for Promoting the Due Observance of the Lord's Day, in Exeter Hall, Thursday, May 1, 1834.

Sir Andrew, was the harmony between the tone of sentiment expressed at the meeting, on the subject of Sabbath legislation, with the grand principles for which he had contended. A practical illustration of the justness of these principles was afforded by one of the speakers, Mr Vyse, an extensive coach proprietor of Birmingham, who had, at considerable loss to himself, taken one hundred and twenty horses off the road, to put a stop, as far as he could, to Sunday travelling—thus relieving from one to two hundred men, who were most anxious to escape from the slavery of Sabbath labour, and to attend on divine service. This gentleman likewise stated the striking fact, that while the horses were off the road, owing to one day of rest, he had not had occasion to purchase a horse in three months; but when, at the instigation of his partners, he was obliged to put the greater portion of them on the road again, he had been purchasing horses every week. He added, "I must say it is a hard case on one like me, with a family of seven children, to be obliged to break through a great commandment, or else to be entirely ruined. I was therefore in hopes that the bill of the honourable baronet would have met with a better fate, and that the legislature would have helped me to do what I cannot now accomplish, unless by the entire sacrifice of my worldly prospects. Indeed, I am now afraid to go home, for I feel that when I return I shall be obliged to send out my carriages and cattle again, or be a ruined man. I can state from my own experience, that there is a strong and

growing disposition, among those connected with travelling and other classes, to be freed from the necessity of Sunday labour, and to be able to keep that day holy." The Bishop of Chester confirmed his remarks by relating a circumstance from his own knowledge, in which a shopkeeper, who was remonstrated with by his clergyman for not shutting his shop on Sabbath, replied, "Why, I cannot afford it, for I sell more on the Sunday than all the other days of the week put together;"—but who, having been induced to make the trial, and questioned by the clergyman as to its result, confessed, "Sir, to tell you the truth, I have taken more money in the six months since I shut up my shop on the Sunday, than I did in any one year before, since I was in business."

The grateful effect of this meeting on Sir Andrew is thus described by his cousin, the late Miss Emma Agnew, who retained to the last an enthusiastic admiration of his character:—

"Do you recollect the morning after the bill was thrown out, amidst the most savage yells of exultation of O'Connell and his tail, the Sabbath meeting that was held in Exeter Hall? when not only many encouraging circumstances were brought forward, but many good men made very interesting speeches, and resolutions most satisfactory were passed. I had wept over the scene of the previous evening, which I had witnessed from the Ventilator,* and at the meeting felt so rejoiced, that when dear Sir Andrew joined us after its

* The Ventilator of the old House of Commons, to which ladies were admitted to hear the debates by special ticket from the Speaker, and where they heard well, although the members were not well seen.

termination, I held out my hand, I suppose with a look of congratulation;—his eyes were moistened as he responded to my thoughts, 'Heaviness may endure for a night, but joy cometh in the morning!'* I have often thought of that evening and that morning since. Not one word of anger, or murmur, or even vexation, was visible where his enemies (for their rancour was personal that night) were concerned;—but heart and eyes both testified what he *had* felt, when the honour due to his God was given, and the sacred cause he had at heart was recognised."

It may be here mentioned, that Sir Andrew was in the habit of carrying about with him a little pocket edition of the Psalms (in the prose of the Bible), and when kept waiting in people's houses, or when alone in a quiet road or on a journey, he would resort to this treasury of religious experience; and "you have no idea," he would say, "and I cannot give you any idea, of the comfort I have thus experienced, the direction and calmness of purpose and feeling under many trials, which this blessed little book has brought to me." And then he would add, referring to the strange scenes of his electioneering days, "I hope it was not presumptuous in me, at such a time and engaged in such a work, to resort to God's pure and holy Word? Do you think it was?" "Certainly not," was the reply. "I am sure," he would add, "I may say at least that I always *desired* God's guidance, and that I might say and do nothing on which I could not ask His blessing."†

* Psalm xxx. 5. Version in the English Psalter.

† The little Psalm-book, above referred to, is still extant, and bears witness, in its well-worn aspect, to the constant use to which it was applied.

Such manifestations of feeling, however, were reserved for the eye and ear of private friendship: in his place in Parliament, Sir Andrew was as unbending as

"A Stoic of the woods—a man without a tear."

He stoutly resisted a proposition to send his obnoxious measure to a "committee up stairs"—a mode of despatching business somewhat similar to that of arbitration. He would not, he said, allow his bill to be quashed in a committee of gentlemen, who were "masters of their own time," and had not yet learnt to sympathise with the feelings of his poor labouring petitioners. He would have it discussed openly in the hearing of their constituents and of the country; and he therefore gave notice of his intention to renew his motion in a subsequent session.

Few things are more curious in the history of this era of Sabbath legislation, than the confidence expressed by so many members of Parliament in their ability to produce a bill, which, unlike that of Sir Andrew, should equally serve God and Mammon—which should secure rest for the Sabbath labourer, and yet provide recreation for the Sabbath profaner. After the failure of Sir Andrew's measure, various attempts of this nature were made in both Houses.

One of these attempts was made the preceding year by Mr William Peter, member for Bodmin, who obtained leave, on the 10th of June 1833, to bring in a bill "to consolidate the acts relative to the observance of the Lord's day." This bill was opposed by Sir Andrew, on the grounds that it was

not founded on a recognition of the divine law; that it repealed all the old laws, many of which were most efficient; and that it afforded no protection to the parties aggrieved by Sunday travelling. On the motion for the second reading, 9th July following, the bill encountered violent opposition from the radical party. In vain did Mr Peter complain, that in trying to steer a middle course, and avoid both extremes, he had been assailed by both parties; that "by the one he was reproached as a fanatic, and by the other treated as little better than an infidel:" in vain did he protest that "his was not a bill of gloom and fasting, neither was it a bill of licence and vicious indulgence;" that while it put a stop to indecent violations of the Sabbath, it interfered with no man's reasonable pleasures—with no man's religion or irreligion. Sir Andrew begged to make a similar protest regarding his own bill; and Mr Warburton protested against both. Mr Peter, in despair, postponed, and afterwards withdrew his bill.

The year 1834 was particularly prolific in Sabbath bills. In the House of Lords, May 1st, the Archbishop of Canterbury expressed a hope that some bill might be brought in, "not liable to the objections by which that in the other House had been lost;" and on the 15th, Lord Wynford introduced his bill, intituled "An Act for the Better Observance of the Lord's Day, and the more effectual Prevention of Drunkenness,"—which, without professing to be guided by the divine law, merely aimed at repressing certain forms of Sabbath desecration, while it

virtually legalized others. This compromise, however, did not save it from attack. The bill was hotly assailed by Lord Brougham, then Lord Chancellor, in a speech replete with his characteristic style of sarcasm, of which the following affords an amusing specimen:—

"The clause provides, that if any person keeping a public-house, allows another person to get drunk in that house, he —the keeper of the public-house—incurs a penalty. Why, my lords, one man is drunk after two or three glasses, and another man is sober after two or three bottles. (A laugh.) How can a poor publican, *super visum corporis* of his customer, tell the drinking capacities of his guests? Is he to say, when two persons enter his house, and call for something to drink, 'I can't serve *you*, sir; I see by your face you are only a half-pint man—a two-glass customer; but as to that other gentleman, he is a three-bottle man, and he may drink here with perfect safety both to himself and to me.' (Loud laughter.) Is it not absolutely necessary that the publican should be able to exercise this extraordinary degree of discernment? Much of the probability of a man's getting tipsy at a given public-house depends on his having been at another public-house. There are a certain class of public-house customers who hold a *symposium*—who enjoy a little bacchanalian festivity at almost every public-house they come to. Is this unfortunate, unhappy, wretched publican to say, 'Stop, sir, do not presume to cross the threshold; let me have a previous inquisition. I will impannel a jury—not of matrons, but of twelve honest and lawful waiters, good men and true—who shall try you at the bar;'—certainly a very proper place for such an investigation. (A laugh.) 'I will take the chair; and if you have come here fresh,—not fresh with liquor, but fresh in all your sober

purity,—if you are virgin soil and lack moisture, then I will give you another glass; but that glass—if only one glass is wanted to make you drunk—that one glass makes me penal.' (Renewed laughter.) Now, can any man breathing believe that the House of Lords will sanction such a bill as this?" *

While Lord Brougham was thus protesting against this bill for going too far, the Bishop of London presented a respectfully signed petition against it, for not going far enough, and for containing "clauses so framed, as, in effect, to sanction disobedience to the great Lawgiver, and to deprive large bodies of men of the rest to which, as the free gift of God, they are undeniably entitled." The bill was carried by a majority of 3, but was not further prosecuted. Lord Brougham entered his protest against it, supported by sixteen reasons. It is needless to say, that the style in which his lordship treated the prevailing desecrations of the Sabbath, gave just offence to the religious public. But still more offensive demonstrations awaited the cause in the other House. There, two bills were introduced on the same day, May 21st; one by Mr Hesketh Fleetwood, member for Preston, and another by Mr John Sayer Poulter, member for Shrewsbury. The first of these was soon disposed of, having been lost by a majority of 32. The second appeared at first to meet with more favour, the second reading having been carried by a majority of 40. The bill was

* *Mirror of Parliament*, May 15, 1834, vol. ii. p. 1733. *Record*, May 19.

excellent, so far as it went; but it was of a very partial nature, merely rendering more effectual one of the obsolete statutes of Charles II. Sir Andrew, to whose bosom envy in such a cause was a total stranger, though more favourably disposed towards Mr Fleetwood's bill, voted in favour of Mr Poulter's. "Though I think it does not go far enough," he said, "still the measure shall have my most cordial support; and I heartily wish that the honourable member may succeed in carrying it through the House." Mr Poulter was extremely liberal in his professions. He had no personal objections to "a Sunday game at cricket;" and "if gentlemen were disposed to spend the Sabbath *irreligiously*, his bill would not interfere with them." But a singular fate awaited his accommodating bill. Violently opposed, and sadly curtailed, at every stage in its progress, it was at length, July 18th, carried to a third reading; but, on the motion being made "that the bill do pass," Mr Cayley, member for Yorkshire, proposed an amendment to the effect, "Provided always, that nothing contained in this act shall extend to prevent any games of exercise or other recreation in the open air, which shall not take place during the hours of divine service, or be played for money, or on the premises of public-houses." This strange clause, which obviously vitiated the whole measure, was actually carried by a narrow majority! In vain did Mr Poulter protest against the fool's cap and bells with which his bill had been adorned; in vain was it urged that this clause went further than the

"Book of Sports" itself, and would sanction even a fox-chase after divine service. One member declared, that "there was nothing that gave him greater pleasure, in passing through the country on Sunday, than to see the people, on the commons yet unenclosed, engaged in playing at cricket and other healthful sports." And O'Connell, whose theory of Sabbath observance was, that the morning of the day should be devoted to prayers, and the afternoon to pastimes, appealed, at the pitch of his voice, to his opponents, asking them, "with all this great affection for moping melancholy, what they thought to gain by prohibiting people from engaging in these sports? A man," he cried, "will not be likely to sit in the open air twirling his thumbs—and that, too, perhaps, may be prohibited (a laugh); but he will go to the beer-shop and swill beer, and meet poachers, and become one of the worst characters in society." He then declared, that he would astonish these honourable gentlemen by now voting for the bill! Thus, as Sir Andrew expressed it, there "was exhibited the extraordinary spectacle of a bill bearing the name of the *Lord's day*, opposed by the original friends of that cause, and supported by avowed opponents of all Sabbath legislation!"* Mr Poulter complained bitterly of the "harassing opposition," but still clung to his mutilated measure, even with the addition of the sporting clause. The friends of decency and of the Sabbath, however, having united

* *Letter to the Friends of the Sabbath Cause*, p. 18.

with some of the opponents of the measure, on the motion "that the bill do pass," mercifully gave it its *coup-de-grace.*

Nothing could more clearly show, than the fate of these partial measures, that the opposition made to Sir Andrew's bill was not to the details, which merely furnished the pretext, but to the whole principle of Sabbath legislation, or rather to the Sabbath itself. "It gives another proof," said Sir Andrew, "that by making *concessions*, we do not abate the hostility of the opponents of all Sabbath legislation, nor even secure the support of *moderate* friends." * "Well!" said a disappointed author of one of these bills, stepping across the House to Sir Andrew, "well, I do believe you are in the right, after all. An out-and-out measure is as likely to be carried by these fellows, as a modified one."

In perusing the debates on the Sabbath question in both Houses, we, on this side of the island, at least, cannot fail to be struck with the tone of levity which characterised the sentiments uttered by some honourable members. Though it is certain that the idea of legislating on the Sabbath originated with, and was nobly supported by some of them, it is equally true that the opposition to it was chiefly confined to the English and Irish members. The peculiarly offensive hostility of the Irish Romanists, requires no explanation;† but it would appear there

* *Letter to the Friends of the Sabbath Cause*, p. 17.

† "I remember," says Sir George Sinclair, "being much amused by a conversation which I overheard between Mr O'Dwyer and my worthy

is something in the English mind, under the training it has received, which renders it singularly indisposed to entertain correct notions of Sabbath observance. Even the devotion of their southern neighbours partakes of a liveliness deemed by Scotchmen hardly in accordance with the solemnity of religion; and a vague suspicion may have haunted the minds of some, of which the enemies of Sabbath legislation took ample advantage, that there was a formed conspiracy to infuse the sour leaven, supposed to be inherent in Scottish Sabbatism, into their own genial and jaunty Sundayism. But the true secret of the jealousy manifested against all attempts to protect the Sabbath from desecration, must be sought in the decay of evangelical religion, and the deep taint of scepticism which pervaded all classes of society.

Another of the difficulties experienced in promoting sound views on this subject, was the tendency of certain Church of England members to put the church

friend Mr Andrew Johnston, one of the most consistent and unflinching of Sir Andrew's supporters. 'There is one omission,' said Mr O'Dwyer, 'in the present bill, Mr Johnston, which I think you should take care to see rectified.' 'What's that, Mr O'Dwyer?' replied Mr Johnston, in his characteristic (and in the House very popular) broad Scotch accent. 'Oh, it's just that Sir Andrew has forgotten to enact the penalty of the thumb-screw against all such unhappy wights as venture to infringe his stringent enactments against what he calls Sabbath desecration.' 'Really, Mr O'Dwyer, that's an excellent suggestion of yours, which never occurred to myself or to any of the supporters of the bill. I am sure Sir Andrew will feel very much obliged to you for the hint; and luckily, it is not too late for you to propose your clause in committee, and take special care that it is extended to Ireland—and I promise you I'll give you my best support, or even second your motion, if you like!'"

holidays on the same level with the Bible institution of the Sabbath-day. Sir Andrew used to relate an instance of shrewdness in staving off a discussion on this point, in a case where explanations would have been unsuitably long, and probably unintelligible. Six barristers, who were friends of the Sabbath, offered their services without fee, and appeared by permission of their lordships at the bar of the House of Peers, to plead, in wig and gown, in favour of some bill for the observance of the Sabbath. The Duke of Cumberland, then anxious to be considered leader of the church party, examining the draft of the bill, said: —"Mr Sidebottom, you mention Sunday; should not Christmas and Good Friday be included? What do you say?"—"May it please your royal highness," said Mr Sidebottom, showing his presence of mind by the use of the language of counsel at the bar, "*we have no instructions.*"

CHAPTER X.

SIR ANDREW'S FOURTH ELECTION—HIS POLITICS—AND INTEREST IN OTHER QUESTIONS OF THE DAY.

1835.

THE close of the year 1834 was distinguished, as many of our readers will remember, by the abrupt dissolution of the Melbourne ministry, and the accession to power of the tories, under the Duke of Wellington, who, until the return of the now lamented Sir Robert Peel from the continent, stood at the helm of affairs in his single person. This was followed by another "tug of war" at the hustings; and Sir Andrew was obliged, for the *fourth* time, to present himself to his constituents. On this occasion, he was opposed by two other candidates, James Blair, Esq. of Penningham, on the high conservative, or tory interest, and John Douglas, Esq. of Barloch, on the whig-radical interest. Sir Andrew still resolutely declined to identify himself with either whig or tory, and took his stand on the ground of constitutional law and moderate reform. The contest was keenly agitated, and Sir Andrew

was subjected to a rigid course of cross-examination. The following letter, addressed to Mr James Porter, chairman of a meeting of county electors, and containing, as it does, a brief view of his opinions on some of the leading questions of the day, some of them still in dependence, we beg leave to insert entire:—

"*December* 24, 1834.

"DEAR SIR,—I beg to acknowledge your letter of the 23d instant, enclosing a printed copy of resolutions agreed to at a meeting of Wigtounshire county electors, resident at Newton-Stewart, of which you were chairman, and wherein, although the gentlemen forming the meeting deprecate specific pledges under general circumstances, they yet require explicit answers upon FOUR great points at the present time.

"The *First* in order you mention is, 'The admission of Dissenters into the English Universities.' A bill for that purpose was brought forward during the last session, by Mr Wood, M.P. for Lancashire, the 'second reading' of which was carried by a large majority in the House of Commons. Notwithstanding this success, *Mr Wood himself* asked leave to alter his bill; and when it was brought on for the third reading, so completely was it altered by himself, that no two lines of it remained as before. I voted against the second reading; but on the third reading, seeing that many of the objectionable parts were struck out, I did not vote. But I was not prepared to support a crude, ill-digested measure, upon which the author had not made up his own mind. I can never consent to leave the *government* of schools of religious instruction open to the chance management of any men, who may not hold the essential doctrines of Christianity, as was the sweeping tendency of the bill in question.

"The several Dissenters in Scotland do hold the essential doctrines of Christianity; as do likewise what are termed the '*Orthodox Dissenters*' in England. But Mr Wood's

bill would practically have made Roman Catholics, Unitarians, Socinians, and all infidels, eligible to the government of Protestant education—an excess of liberality this never before heard of—what no parent would allow in the case of his own children, and contrary to the usage of all our Dissenters themselves, who have each their own schools now for instruction in divinity.

"I should be most happy to see means devised for removing all *civil* disabilities, without yielding the great principle —that religion shall be the great basis of education. I decline to give any specific pledge; and no bill has ever been introduced for the admission into the English Universities of *Orthodox Dissenters only.*

"*Second,* As to the 'Revision of the Pension List.' At the commencement of the present reign, his Majesty *gave up* the hereditary revenues of the crown, upon condition of receiving from Parliament a sum of money to pay the existing pension list. To withhold any part of that money now, would be to *violate the bargain* deliberately made between the two contracting parties. The discussion of the question has done much good, by inducing many wealthy persons to resign their pensions; many others cannot afford to do so, and many more have been good servants of the country. Hitherto, the King had granted pensions without control: I voted for a resolution which declared that his Majesty's ministers should be responsible for their recommendations of deserving persons to the pension list. Upon this point also I beg to decline a pledge, although I shall be most anxious to watch over the application of the rule now laid down.

"*Third,* As to 'English Corporation Reform.' There has not yet been brought forward any distinct proposal. All abuses I would severely scrutinize, and give my best attention to the remedies which may be suggested. I have

shown my sincerity by voting for the 'Scotch Burgh Reform Bill;' yet I must decline to pledge, not knowing what may be the nature of the intended bill.

"*Fourth*, As to 'Irish Church Reform.' Upon no other question am I more desirous of discussing a full and efficient measure of reform, to make the working clergy commensurate with the wants of that unhappy country; but I will not consent to *destroy*, but rather to inquire how a better distribution of the church revenues can be arranged, and non-residence, pluralities, and sinecures put a stop to, with a view to the maintenance and spread of vital Protestantism, for which I would contend as resolutely as did our Scottish forefathers of the seventeenth century. I should rejoice if the payment of the clergy were made by the proprietors of the land, rather than by the tenants; but as the matter has not been fully matured, I must still decline to pledge, however anxious for the remedy, and willing to assist.

"Allow me to remark, that while in your second resolution you determine to adhere to those men, through whom the elective franchise was conferred upon you, yet you resolve to have another candidate, which must *divide* the *liberal interest*—risk the defeat of your present member, who supported the Reform Bill, exposing himself thereby to great personal sacrifices, and you will thus secure the return of my present opponent, who is supported by the powerful high conservative or tory interest.

"In consequence of my voting for reform in 1831, I was opposed by what, in your first resolution, you designate 'uncompromising anti-reformers.' Upon the same ground, I was opposed at the general election of 1832; and from the same quarter comes the opposition with which I am at this moment assailed. Notwithstanding, you propose to strengthen the hands of the opposing party by creating division.

"I need not remind my constituents that I have sup-

ported various useful reforms, and inquiries into sundry long existing abuses; that, amongst other measures, from the time of entering the House of Commons, I constantly voted with Mr Buxton for the abolition of colonial slavery; with the bill for defending the poor over-worked children in factories, I took an active part, having been in correspondence with their chief adviser (the Rev. Mr Bull, of Bierley, near Bradford), and, upon my urgency, the question was brought on at the most favourable time, and the second reading was carried in opposition to the late government, who thereupon were induced to take up the measure as a government question. That my efforts for the observance of the Sabbath were calculated to *protect* all classes of his Majesty's subjects, but especially the poor, in the conscientious observance of the day of rest, is sufficiently proved by the petitions thereupon having been more numerous than upon any other subject, with the single exception of those for the abolition of negro slavery, and the poorer classes themselves being the chief petitioners.

"Mr Maxwell's committee for considering the means of appointing local boards of trade and commerce, I supported; and it was carried, although opposed by ministers. So likewise, I voted most cordially for the resolution, declaring that sufficient regard had not been paid to the difficulties of the agricultural classes. And upon this last topic, it is unnecessary that I should express my deep interest, and my resolution to uphold the farming interest; seeing that I am myself altogether dependent upon the produce of the soil. At the same time, I have ever, and will ever, faithfully attend to each measure well calculated to promote the benefit of all my fellow-subjects.

"Thus, it will be seen that I supported such measures of the late government as seemed beneficial, and that I also supported other reforms to which *they* were opposed. To

preserve my independence, I carefully abstained from asking ministerial favours. I am the friend of judicious economy, and the enemy of useless sinecures. Sincerely attached to the principles of the church establishment, and no less resolved to defend all in the most extensive religious liberty of conscience, I would remove all abuses, redress all grievances, *reform* all things;* but I would never destroy the admirable institutions of our highly favoured country.

"Let me urge the consideration, that, up to this hour I have been opposed, and now by a gentleman who is a comparative stranger to you,—powerfully opposed, as formerly, for no other reason that can be discovered, but because I habitually voted for reform.

"Instead of dividing strength, I would ardently call upon the constituency of Wigtounshire to assert their independence, and, by a prompt and universal declaration of their sentiments, to secure the return of their old and tried representative, who, in three successive Parliaments, has proved himself to be the determined supporter of all constitutional reforms.

"I would beg the gentlemen electors who constituted your meeting, to accept my best thanks for their courtesy in addressing themselves in the first instance to me; and allow me to hope, that they will give the same publicity to this, my reply, which they have determined to give to their own resolutions.—I have the honour to be, dear sir, your faithful servant, "ANDREW AGNEW."

In prosecuting his canvass, Sir Andrew, who had now to encounter not only the opposition of radical

* A tory of the old school (one of the "*uncompromising* anti-reformers" alluded to), thus wrote to Sir Andrew, after reading the above most reasonable letter:—

"DEAR SIR ANDREW,—I will *not* vote for you. I have read your letter, in which you tell us, 'I would remove all abuses, redress all grievances, *reform* all things.' *I* am not so ambitious.—Yours," &c.

reformers, but the prejudice excited in the minds of many by mistaken views of his efforts in behalf of the Sabbath, was often successful in disarming hostility by some happy anecdote, or mollifying prejudice by his mild Christian deportment. "What do you say to annual Parliaments?" asked a liberal elector. "I can only say this," replied Sir Andrew, "in *four* years this is the *fourth* time I have stood as a candidate for the honour of representing you." A tenant voter, whose landlord was strongly opposed to Sir Andrew on the Sabbath question, came armed to the teeth to fight his landlord's battle. He charged Sir Andrew with injuring the agricultural interests by his temperance principles, and oppressing the poor while he favoured the rich by his Sabbath bill. Sir Andrew took great pains to show him how completely he misunderstood his bill, and wound up his explanation with an anecdote. "A gentleman in London," said he, "who was very zealous in the Sabbath cause, and attended all our meetings, one day invited me to his house. I went, and was surprised to find a beautiful mansion, standing a little retired from the street, with a flower-garden in front—a luxury not very common in London. On my remarking that he was surely more favoured than his neighbours, 'The Sabbath, sir,' he replied, 'has done it all; for while I traded on Sabbath, I could make nothing. All my winnings were put into *a bag with holes*, but ever since I respected the Sabbath I have prospered.'" The issue of this interview was, that the man declared he would not vote against Sir Andrew. His zeal in this holy

cause, however, secured him, in other cases, something better than negative support; and instances were not wanting in which electors, even of the anti-government school of Presbyterians, rising above the fear of two obstacles, once the most formidable to Scotchmen, declared their determination to vote for the champion of the Sabbath, "in spite both of the laird and the kirk-session." The organs of the Church of Scotland, then of a decidedly conservative spirit, expressed the same sentiments. "Sir A. Agnew," said one of these, "is too much the Christian to give a factious and perverse opposition to any administration which his Majesty may form, or refuse supporting its measures, so far as these measures are deserving of support; but if Sir Andrew, with political principles so moderate and reasonable, and a character so pure and estimable, is cast out of the representation, what impression can the country have of the tory party in that county, but that the good of their country is with them secondary to the triumph of party? But we hope better things—things tending to peace, and to the union of moderate politicians of all classes in behalf of just, and moderate, and Christian politicians, like Sir A. Agnew." *

The contest issued, January 1835, in the election of Sir Andrew, by a considerable majority over his opponents.†

* *Scottish Guardian*, Glasgow, December 1834.

† The numbers stood thus:—

Sir A. Agnew,	340
Mr Blair,	228
Mr Douglas,	58

Though in his general politics, Sir Andrew may be considered as having leant towards conservatism, few were less tainted with party spirit. This was shown, on more than one occasion, in his resolutely declining to join in mere party or factious votes. During the contest for the Speakership in the beginning of 1835, between the old speaker, Sir Charles Manners Sutton, and Mr, afterwards Lord, Abercromby, he was urgently solicited to give his vote for the latter gentleman. Sir Charles had not entitled himself to any special favour from Sir Andrew, having always shown a decided partiality towards his opponents in the House; but Sir Andrew used to say that he returned him good for evil, for, at the expense of displeasing many of his friends, he resolved to vote, and actually did vote, for him. His reasons are given in a reply to Sir John H. Dalrymple, now Earl of Stair. "I much regret that I cannot meet your wishes by saying that I shall vote for Mr Abercomby, as Speaker of the House of Commons. I am still altogether unpledged. But I must confess that I have not yet seen any *public* ground stated for opposing Sir C. M. Sutton, whom before I supported most cordially, and whose abilities have stood the test of a reformed House; and therefore, unless something unknown to me is brought to light, my present intention is to support him again." In a more lengthened reply to Dr Hannay of Glasgow, who had been employed to sound him on this point, he makes the same declaration, "looking upon the question at the present time as one of party tactics, and not of constitutional

principle;" and he enters into a vindication of the independent position which, in the existing state of politics, he was determined to maintain.*

While on this topic, we beg to subjoin the testimony of one who can hardly be suspected of partiality, and whose business habits qualify him for forming an enlightened estimate of political character:—

"I was gratified," says Mr Hope Johnstone, "when I heard that a memoir of Sir Andrew was to be published; for I am sure that the example of one, who so consistently and conscientiously performed his duty, must have a beneficial effect on all whose minds are capable of appreciating the dignity of sterling worth. I believe there are few persons who had better opportunities than myself of observing the course of Sir Andrew in Parliament, or of estimating the motives by which he was called to decide; for I had the happiness of enjoying a large share of his confidence during that time. He was, in no sense, a party man; and though his feelings led him to lean to conservative opinions, he was ever ready to join in applying a safe remedy, where acknowledged evils and inconveniences were found to exist. But, in doing so, he always acted on his own deliberate and conscientious conviction; and I am persuaded that he never took any step in public affairs, excepting under a sincere belief that he was advancing the interests of his country. His simple motive was a desire to do his duty, and I know not that higher praise can be accorded to any man."

In the midst of all his other cares, and the ever shifting scenes of politics, Sir Andrew never for a moment lost sight of his main object. In February

* This letter, which appeared in the *Scottish Guardian*, and which met the approval of Dr Chalmers, contains Sir Andrew's matured ideas on party politics, and will be given in the Appendix.

1835, he published "A Letter addressed to the Friends of the Sabbath Cause," first in the newspapers, and afterwards in the form of a pamphlet. In this letter he gave a condensed history of his exertions in Sabbath legislation, from the commencement up to that time; explained the object of his bills, as distinguished from others; and urged to fresh efforts for its attainment. "I will not attempt," he says in the conclusion of the letter, "to enumerate the many misrepresentations and misapprehensions which have gone abroad respecting the bills introduced by me. They may be safely left to refute themselves. But I would again and again repeat the assurance, that the friends of this cause never desired to enforce any peculiar religious observances by force of law, nor (as some affected to suppose) to attempt to make men religious by act of Parliament; but they do seek for a national and legislative recognition of the Christian Sabbath, and to afford to every man the *opportunity* of worshipping God according to his conscience. My own opinions not having been changed by the discussions which have taken place; but, on the contrary, strengthened by a more mature consideration of the subject, I gave notice, at the close of last session, of my intention again to introduce a bill of general protection to all, from the richest to the poorest. But if this end is to be gained, great exertion will be required on the part of those who desire its accomplishment. It is obvious that in such a cause no man can prevail alone, and that all individual exertions must fail unless the moral and reli-

gious men throughout the country will lend their assistance. But, as it has pleased Almighty God to raise up many unexpected supporters in three successive years, so I have the fullest confidence that he will still prosper His own cause, whether the conducting thereof be continued in my hands, or appointed to others better qualified for the work." *

Another opportunity was afforded him, in the reintroduction of Mr Poulter's Bill for Sabbath Observance, which, it may be observed by the way, met with even worse treatment than that of Sir Andrew. The "scoffs and taunts," in which some members chose to indulge, were not indeed so personal as in his case; they were levelled more at the sacred cause than at the advocate, and became at last so offensive to many, that a proposition was made to send the bill to a committee up stairs, which Sir Andrew resisted in this case as he had formerly done in his own. "All I can say is," he observed, "that if the representatives of the people think fit so to treat the subject, it is better they should do so here, in the open House, and in the face of their constituents." On this occasion, Sir Robert Peel declared himself averse to all legislation on the Sabbath. "He always listened," he said, "with great concern to discussions upon that subject. There was no man in the House who attached greater importance than he did to the proper keeping of the Sabbath-day. He thought no one had a right to shock the public feeling by

* This letter, from which we have had frequent occasion to borrow, will be given entire in the Appendix.

desecrating it; but at the same time he entertained very serious doubts whether they could promote that object by legislation, and whether it would not be better to trust to the influence of manners and the increase of morality for the purpose of checking, by public opinion, the attempt at profanation of the Sabbath, than to have recourse to new laws, which, he feared, in themselves would be difficult of execution; and which, as they might be perverted to purposes of individual vexation, would tend to bring the law itself into disrespect. He should say from his own short experience, that the Sabbath was never better observed than at present; and that this was owing, not to legislation, but to the influence of manners and of public opinion." Sir Andrew "expressed his regret at being obliged to differ from the opinions of the right honourable baronet, which he characterised as a dangerous concession to the voluntary principle. It might appear a very simple thing to consolidate the laws; but when he looked into the statute-book, he would find many important enactments, which he would hesitate to embody in a general repealing clause; for no one could be better aware than the right honourable baronet himself, that it would be impossible, in such a House of Commons as the present, to obtain the re-enacting of such stringent and useful laws, to which we are indebted, if we had any superiority, as we no doubt have a superiority, in the observance of the Lord's day." At a subsequent stage of this bill, which was rejected on the 3d of June, Sir Andrew is again found at his

post, and delivers the following clear and emphatic utterance on the subject:—

"I can assure the House that nothing was ever further from my intention, when I introduced my bill, than to impose any particular form of religious observance upon any person. My wish simply was—to give every man an opportunity of duly observing that sacred day, which opportunity is at present denied to many people in this country. This is a point which I own it does appear very difficult to get the House to understand. The labouring classes say, we have not an opportunity of observing that day, and we call upon you to give us it. But gentlemen who profess to be the peculiar friends of the people say, we will not listen to your opinions."

"Several honourable members.—'No! no!'

"I hear some gentlemen exclaim 'No!' but I have before noted expressions from them which went to the full effect I have just described. I will tell the honourable member for Shaftesbury (Mr Poulter) why there are so few petitions in favour of his bill. It is because its operation is not sufficiently extensive: I can assure him of this from letters I have received from various quarters. Something has been said about gentlemen coming from the northern end of the kingdom: I will merely remark, that it is at this end of the kingdom that this grave subject has been forced upon me. I think the honourable and learned member for Shaftesbury has not been well used by the House. My bill, I was told, was too large, and now he is assured that his is too small. This is extremely agreeable to me; it is like music to my ears. If I succumb under the difficulty, yet still all I ask the legislature to do is to take away the compulsion which actually exists to work on the Sabbath-day, and to give even the poorest man an opportunity of obeying the fourth commandment according to the dictates

of his own conscience. I am glad to say I think that by the discussions in this House, the public mind has been brought to bear upon the subject, and that it is now disposed to think more properly with regard to legislation upon it than was formerly the case." *

During this session, however, Sir Andrew did not consider it expedient to introduce any Sabbath measure of his own into Parliament. In a circular, issued February 1836, he explains his reasons for this course. He states that "facts afforded abundant evidence that the previous bills relating to the observance of the Lord's day were, not only in their details but also in their *principles*, distasteful to many members of the House of Commons. But many friends in the country being known to entertain the opinion, that these bills had been lost from dislike merely to the extensive character of their details, it was deemed prudent to abstain from urging a general Lord's-day Bill in 1835, that the more moderate measures which other members intended to introduce might have every advantage for fair discussion; seeing, that if these were carried through Parliament, a portion of good might be obtained; or, if they were rejected, that the experience of the sessions 1833 and 1834 might be thus confirmed. The latter alternative was realized by the rejection of several moderate measures, which were all treated with the least possible degree of respect. The objection formerly had been to the great *extent* of the requirements. The objection of many in 1835 was made

* *Mirror of Parliament*, 3d June 1835.

to the proposed measures as too limited." He concludes, therefore, by soliciting support for his motion, which stood for the 21st of April 1836.

Sir Andrew has been called "a man of one idea." If by this expression it is meant that the Sabbath was with him a species of monomania—a mere fancy or hobby—which had taken forcible possession of his mind to the exclusion of every thing else, there was never a greater mistake. He was, no doubt, led in providence to take up the Sabbath question, and he came to view it as his peculiar vocation; but this was the result of free choice, and done on principle. He had seen many instances, he would say, in which members of Parliament, by meddling with every thing that came in their way, lost all influence and usefulness; and he felt convinced, that if he was to succeed in doing any thing for the Sabbath, he must concentrate all his energies on this one point.

But, while prosecuting this as his leading object, let it not be supposed that Sir Andrew's mind was so engrossed by it as to pay no attention to other matters of general importance. On the contrary, there was hardly a question of the day involving the welfare of his countrymen in which he did not take a more or less prominent share. The subject of intemperance was strongly brought before him during the investigations of his committee, and he soon saw the connection between this vice and Sabbath-breaking. At an early period he joined the Temperance Society, and though he never took the pledge of total abstinence, he ultimately became, in

practice, a convert to that system. Deeply convinced of the evils of intemperance, Sir Andrew employed all his influence, together with his personal example, to effect a reform in the drinking usages of society. In the course of his canvassing among the electors, he set his face against the perpetual dram-drinking which accompanied every transaction of life among the lower orders of society. On one occasion, when attending a meeting of magistrates at Stranraer, where the licensing of public-houses was under consideration, he bore his usual testimony against them; and anxious if possible to reduce their number, he remarked, that "all his experience and information went to show that the sale of ardent spirits, and the constant and unnecessary use of them, had been attended with the most pernicious and demoralizing effects on society, prostrating both mind and body, and that he considered what they were now doing as nothing better than *licensing the sale of poison.*" One of the gentlemen observed, rather sneeringly, "Very slow poison, you will admit, Sir Andrew." "I can only say," he replied, "that if I were to look back on the last twenty years I have lived amongst you, and tell you all I have witnessed, if I could recall to you the friends and neighbours and acquaintances, once in vigorous health, but who have been hastened to their graves by the use and abuse of these deceitful spirits, you would no longer call it even a slow poison."

The following communication from an old and ardent advocate of this cause, John Dunlop, Esq.,

London, will show how truly the subject of our memoirs was "prepared unto every good work."

"The first time I ever saw Sir Andrew Agnew was as far back as 1809 or 1810, when I studied at the University of Edinburgh. I met him and Sir George Sinclair (both then young men) at the house of a common friend. The part I adopted afterwards, as to the introduction of a temperance movement into Great Britain in 1828–9, led me into direct correspondence with a great many philanthropists, and among others, Sir Andrew. My communications with him, however, were not confined to this topic, but embraced a variety of subjects, in which he took quite a pleasing and encouraging interest. Some of these turned out failures, but they may show in a measure how his mind was occupied apart from his own great pursuit.

"For instance, the passing of the Reform Bill opened up an expectation to many that senators might after that period be enrolled into the great councils of the nation, whose conceptions on the duties of legislation might embrace a wider range than had been usual, especially in the departments of religion and philanthropy. Having been struck with the general pious character of the bulk of the members of the Parliament in the days of the old Commonwealth, I was tempted to believe that the religious portion of the British public might, at this favourable epoch, be induced to arrange themselves so as to effect the introduction into the House of Commons of able men of evangelical sentiments. And with this design I held conversations with Sir Andrew and other members of Parliament professing godliness, with a view of bringing them to the immediate acquaintance of influential business men throughout the country; so that these might judge for themselves whether the general idea in vogue at the time—that a pious man was necessarily a weak man—was, or was not, a mere fiction. Some rather interesting

transactions took place in this direction for some time; but we afterwards found that the adverse views taken by Established Church members and Dissenters or Voluntaries rendered nugatory at that time any general arrangements on this subject.

"The religious instruction of the young was also a topic to which Sir Andrew was much alive. The subjects of savings' banks, mechanics' institutes and libraries, mental science for the labouring classes, benefit societies, &c., also formed the topics of our discussions.

"In 1834, having been called up from Scotland to give evidence on national intemperance before a committee of the House of Commons, I had frequent conversations with Sir Andrew, as he was a member of that committee.* At this period, he was subjected to every species of vituperation, invective, and ridicule; and the mention of his name was sufficient, in any part of the kingdom, to make apparent all the latent hatred of the things of God that occupy the mental fastnesses of the great bulk of the community. In these circumstances, I saw him placed at the long table of a Commons' House committee, the room filled with members and witnesses, the majority of them opposed to the strict keeping of the Lord's day; but one thing struck me as very apparent—the moment Sir Andrew Agnew opened his lips to ask a question, or make an observation, there was immediately a dead silence; all eyes were turned to him, and all were disposed to listen respectfully to what might fall from him. It was evident there was a strong persuasion on men's minds of the honesty of his purposes, and the benevolence of his designs, and a secret conviction that, in his Sabbatical views, he might be right after all.

"In the winter of 1835, Sir Andrew invited me to spend

* Mr James Silk Buckingham's Select Committee on Drunkenness, facetiously called "The Drunken Committee." Sir Andrew used to say, "it had been quite a Sabbath Committee."

a few days at Lochnaw Castle, in order to afford me an opportunity of collecting the specific drinking usages in the Rhinns of Galloway. There was held, while I was there, a large temperance festival of Sir Andrew's tenants, with their wives and families, in a large hall of the castle. The soiree was well received; no accidents, or indecorum, took place on the party returning to their homes, and no headaches next day. This was, if I mistake not, the first occasion in Scotland where a landed proprietor had met his tenantry in this safe and salutary manner.

"The most specific joint enterprise in which I was engaged with Sir Andrew, was that of endeavouring to alter the plan of employers paying their workmen's wages in public-houses; and the practice of grouping them into bands of ten or fifteen, and giving them a large bank-note to be changed and divided among them, which inevitably led to the public-house. I do not here detail the evils, cruelty, and marvellous folly of this practice. I am happy to say, that in many of the largest manufacturing establishments it is now abandoned; nevertheless, among smaller concerns, seven-tenths of wages are probably paid in the above dangerous and questionable manner. The special interest which the Lord's-day societies have in this question is, that wages are very generally paid late on Saturday evening, creating much drunkenness and debauch that night and next day. I succeeded in persuading Sir Andrew that this matter ought to be a joint concern of the Sabbath and Temperance Committees, as probably more than a half of the Sabbath-breaking of the working millions arises from this unhappy usage and its concomitants."

This communication suggests a striking fact, attested by the whole of Sir Andrew's career, that the Parliamentary questions in which he seems to have taken the warmest and most cordial interest, were

those which Mr Dunlop has so aptly designated as "the departments of religion and philanthropy." On other questions of a mere political kind, he was comparatively neutral; but in regard to every thing that appeared to implicate the honour of God, or conduce to the mental, moral, or physical improvement of his fellow-men, he displayed the spirit of genuine partisanship. In him we see reversed the censure pronounced by the poet on those

"Who to party give up what was meant for mankind."

There is reason to believe that his political sentiments on all topics gradually became subordinated to the sacred theme which formed the main object of his existence, and which, like the fire, turned all things that came within its reach into fuel for its nourishment, and transformed them into its own likeness. It was said of him, in a contemporary publication, that he "is strenuously opposed to any business on, or interference with, the Sabbath-day; for the proper observance of which he has made two or three unsuccessful attempts, *which he would never have tried in an unreformed Parliament.*"* On Sir Andrew's attention being called to this last clause, he said, he supposed they had found such a sentence in some speech of his, though he did not remember having used these very words. We find, however, that he did use words to the above effect, in a speech in Parliament, April 21, 1836: "I supported the Reform Bill," he said, "from the conviction that it

* *The Parliamentary Guide*, by R. B. Mosse, Esq., Parliamentary Agent (corrected to 7th February 1837).

would, by enfranchising all the middle classes, bring to bear on the House of Commons a great accession of moral power. Such a question as that of providing for a due observance of the Sabbath, could not have stood for a moment in an unreformed House of Commons, but would have been put down by some hundred gentlemen, who, having no constituents, however individually respectable, yet, being masters of their own time, could not have entered into the feelings of the classes who are constrained to work for others on the Lord's day." The six hundred thousand petitioners (the number to which they had now extended) praying for legislative protection on Sabbath, furnished Sir Andrew with his most efficient plea in the House—a plea which his opponents were as unwilling to hear as they were unable to answer. *

To another characteristic of Sir Andrew's politics, we must make a passing allusion, as it furnished some of his constituents with their main charges

* On one occasion, Mr O'Connell, driven to bay by this argument, took up an unwonted position—that of the stern lover of virtue, incapable of being swayed in the least by the "civium ardor prava jubentium," and resolved either to thwart the unreasonable wishes of the people, or to perish in the attempt! "The honourable member seems to think it extraordinary that those members of this House who are attached to popular rights do not attend to the petitions which have been presented on this subject from 600,000 persons. I am attached to the rights of the people; but I would not yield to their suggestions when they are in error. I, and those who act with me, are destructives of all that is wrong, and conservatives of all that is right, and therefore we are anxious that the mistaken petitions of the people should not lead to mistaken legislation!"—(*Mirror of Parliament*, May 20, 1835, vol. i. p. 984.)

against him when he lost his seat in Parliament. We refer to his decided Protestantism. Attached, from education and from principle, to our Protestant constitution, and convinced, from all he had read of history, that the prosperity of the country was inseparably bound up with the maintenance of that constitution in its purest form, he opposed all those measures which were calculated, in his judgment, to weaken or subvert it. His adverse votes, therefore, on questions affecting the stability of our Protestant establishments, or tending to countenance Popery, proposed by the ministers of the day, which were apt to be set down to the influence of party spirit, and which were represented as so many backslidings from his former professions of zeal for reform, were really in exact harmony with the whole of his political creed. He had, from the first, declared himself independent of all party, and he never regarded his vote for reform as pledging him to an indefinite series of changes radically affecting the constitution. As a religious reformer, he now foresaw that the basis of all Christian legislation, which had been indirectly violated by the admission of Roman Catholics to places of power and trust, would be entirely swept away, were all direct recognition to be withdrawn from evangelical Protestantism, and were Parliament to be held in bondage to a system of liberalism, according to which, all religions being viewed as alike and on a level, no appeal could be made to any definite standard of truth and duty. To these sentiments he gave expression some

time after this, in a letter he wrote, when invited to become a member of the National Club, instituted to oppose the endowment of Popery:—

"I presume that the object in view is the same which, from my poor position, I have always contemplated and humbly adhered to,—namely (what the blessing of God has so marvellously rested upon), *the British Constitution*, with its Scriptural basis and superstructure of evangelical protest against the Papal apostasy;—and ever viewing the measures of the passing day with reference thereto, I have never found it possible to commit myself with any party of politicians, except during the few days of the existence of what was called 'Lord Stanley's section,' in 1835.

"Much as I value the aristocratical element in our mixed monarchy (and I protested in the House of Commons in 1833 against the proposed creation of peers), yet, being convinced that, providentially, the religious stamina of this favoured Christian country are to be found in the middle classes,—without disparagement to the many excellences in the several grades of the two extremes of our countrymen, and with the desire of enfranchising all the men indicated by Agar's prayer ('Give me neither poverty nor riches'),—I supported the principle of the Reform Bill—(those who should have known wherein true conservatism consists would give me no better measure to support.) And now I rejoice that the broad shoulders of the generality of the middle classes are thus prepared to withstand the unanticipated wickedness in high places against which we are all called to contend.

"Excuse this long preface to a request that you would have the goodness to let me know more particularly what are the intentions of the founders of the club, and to what it is desired to commit its members."

We may take the opportunity of introducing here,

in connection with the large-minded philanthropy of Sir Andrew, the reminiscences of the Rev. Dr Duff of Calcutta, conveyed in a letter to Lady Agnew. The testimony of this eminent missionary, given with all the native fervour of his character, is rendered doubly valuable from the well-known expansiveness of heart and intellect which distinguishes the writer:—

"Sir Andrew Agnew was one of the most remarkable instances I ever met with of sensitive conscientiousness in following out his own views of duty, coupled with a forbearing consideration for the honest scruples of others—of a stern, unbending resoluteness of purpose, in acting out his own convictions of what was right, combined with a beauteous manifestation of the kindly, the graceful, and the conciliating, in his own personal demeanour.

"Never can I forget the delightful visit to Lochnaw Castle, in the autumn of 1836. As the great champion of Sabbath observance, Sir Andrew was naturally led to devote his active energies in public mainly to the maintenance of that sacred cause. Hence, no doubt, the impression of many, that he was narrow, exclusive, one-sided in his views and purposes. But never was impression more erroneous. There was not an object of Christian benevolence to which he was not keenly alive, nor one which he was not prepared to assist, as occasion offered, with his personal advocacy and pecuniary resource.

"During my visit to Lochnaw, there were, besides the Sabbath question, three subjects which particularly engrossed our conversation:—1*st*, Missions to the heathen. On this subject Sir Andrew's knowledge was extensive, and his general views large and enlightened. The interest he took in it was so lively, that at times his mind glowed with warmth,

while his expressions kindled into eloquence. At such moments, it seemed as if he was ready, if called upon in providence, to throw himself into the very thick of the missionary enterprise.

"2*d*, The cause of Church and School Extension at home was one on whose importance he again and again expatiated. His soul seemed to yearn over the ignorant and degraded masses in this land, while it went out in earnest longing for their temporal improvement and practical regeneration.

"3*d*, The struggle for Spiritual Independence into which the Church of Scotland had then entered with the civil power, furnished a fertile and favourite theme of remark. He appeared, at that early period, to have seized, as it were, its very essence. He at once identified it with the contendings of our martyred forefathers; and never can I forget the vigour and the warmth with which he referred to the imperishable legacy of principle and example which they had bequeathed to us. And when he told me, that to one of the original covenants, in the possession (if I remember right) of Dr Symington of Stranraer, there was attached the autograph signature of one of his own ancestors, he did it in such a way as to make me feel that he reckoned it a greater honour to be descended from such a sire, than if, in his hereditary lineage, there had been registered the mightiest names in civic and military warfare.

"To the world he was known only, or chiefly, as the champion of a cause which was thoroughly distasteful to its feelings and predilections; hence the treatment which he received at the hands of the mere men of the world, who would have him enrolled in their category of sour and sullen misanthropists. But never was there a more glaring misapprehension of character heard of under the sun. If his reviling foes had seen him, and known him, in his private relationship as a man, and not merely in his capacity as the uncompromising

public advocate of a disrelished cause, how astonished would they have been to find the heart of *their* misanthropist throbbing with the pulsation of a philanthropy vastly more enlarged and enlightened than their own! How astonished beyond measure to find him, in the bosom of his own family, arrayed with such a clustering assemblage of the domestic graces and charities, that it was difficult to say whether as husband, father, or friend, he was the centre of greatest attraction and loveliness!

"Pardon, my dear Lady Agnew, pardon me for giving vent to this brief and inadequate expression of my feelings towards one whom I honoured and loved when living, and whose memory I still fondly cherish and revere, when gone to the enjoyment of that everlasting '*Sabbatism*' which remaineth for the people of God."

Let us here notice, once for all, the warm and active interest which Sir Andrew took in many of the religious and philanthropic societies. He was a member of the "Society for Promoting Christian Knowledge," and the "Pastoral Aid Society," both of which are connected with the Church of England. In May 1837, we find him presiding at the annual meetings of the Sailors' Home and Episcopal Floating Church Societies, and of the London City Mission. But he was ever ready to lend his influence and aid to other societies connected with dissenters. He presided more than once over the annual meetings of the Wesleyan Missionary Society—a body of Christians who, while they sympathised with him in his views on Sabbath legislation, cordially reciprocrated towards him those sentiments of high respect which he ever entertained towards them. And in Scotland, particularly in his

own immediate neighbourhood, he was ever ready, as we shall see, to employ his influence, his industry, and his substance, in proposing, promoting, or aiding every religious or philanthropic undertaking.

Of Sir Andrew's liberality towards all objects of Christian benevolence, we are restrained from speaking as it deserves, by reflecting on his innate modesty, which would have shrunk from the publication of such a record; for, much as he gave, even beyond what prudence might have dictated, his great regret was, that he had it not in his power to give more. Justice, however, requires us to state that there was hardly a religious or philanthropic society which did not share in his munificent support. Towards the Sabbath cause, it would not be easy to compute how much he gave away, in every varied form, besides actual donations; for, by "journeyings oft," by correspondence, by printing papers and circulars, &c., his time, his substance, his strength, his every faculty, were dedicated to the sacred cause.

CHAPTER XI.

THE SABBATH BILLS OF 1836 AND 1837—SIR ANDREW'S SUCCESS.

On the 21st of April 1836, our indefatigable champion was again in the field, moving in the House of Commons for leave to introduce another bill, essentially the same as the former, for promoting the due observance of the Lord's day. He introduced his motion by recapitulating what had been done by himself and others for this object in former sessions, and referring to the numerous petitions for Sabbath relief, which lay on the table of the House, from all sorts of trades, including shoemakers, tailors, hatters, salesmen, bakers, corn dealers, green grocers, coal dealers, grocers, cheesemongers, butchers, hairdressers, poulterers, and fishmongers. A solitary derisive shout of "Hear" followed each item in this enumeration, which led Sir Andrew to say "he could understand that cheer. The honourable member, being master of his own time, could not enter into the feelings of men whom the habits of trade compelled to work on the Lord's day." The motion was ably supported

by Sir Oswald Mosley, who, in the midst of many interruptions, boldly pleaded the cause of the Sabbath. The tone of his opponents, though still inveterate in its hostility, was somewhat moderated and shorn of its exuberant profaneness. Mr Gisborne entered into a curious calculation of the expense to which the country had been put by these Sabbath bills. "The result of the whole is," said he, "that there have been nine bills introduced for the purpose of legislating respecting the Sabbath, and twelve discussions have been had upon them. Not less than 84,000 sheets of paper have been printed in bills on the subject, at the public expense; and, it turns out, all to no purpose." Mr O'Connell excused himself for having smiled during the discussion, by quoting some doggrel lines which he said had occurred to him while Sir Oswald Mosley was addressing the House.* Mr Warburton repeated, for the third time, his bit of historical lore about some enactment during the Commonwealth against "wandering in the fields and gossiping about porches;" and Mr Roebuck treated the House to a fourth or fifth edition of his charge of "sheer downright hypocrisy." The first reading was carried by a majority of 200 against 82, showing a considerable improvement in the feeling of the House. But upon the motion for the second

* The lines were these:—

"In conventicle once, looking very blue,
I saw two knights—Oswald and Agnew;
The first he was a very strange one,
T' other a rigid Puritane, one
Who hang'd his wicked cat on Monday,
Because she killed a mouse on Sunday."

reading, on the 18th of May following, the greater portion of this majority having absented themselves, the bill was lost in a thin House, by a majority of 32; the numbers being—in favour of the bill, 43; against it, 75.*

This defeat, however, was followed by a powerful reaction in favour of the Sabbath cause; which led, in the following year, to a very different result. Several circumstances contributed to this favourable issue. Among these, doubtless, must be ranked a gradual increase in the number of those called "the religious members" of the House. The following statement, though not over correct in some of its facts, was not far wrong in its anticipations:—

"Every one acquainted with the House must have been struck with the great addition to the number of religious members which has been made within the last few years. This fact is conclusively shown in the reception which late bills for the better observance of the Sabbath have met with, compared with the way in which those formerly introduced were treated. Sir Andrew Agnew's first Sabbath bill, four years ago, was lost on the second reading by a majority of two to one.† In 1834, Mr Poulter's Sabbath bill was read a second time by a small majority, though lost in the third reading. The second reading of the Sabbath bill of the same gentleman, introduced last session (1835), was carried by a considerable majority, with reference to the numbers in the House at the time, though lost in an after stage by a small majority. I am aware there are several members who voted for the Sabbath bills of Mr Poulter, who would not have voted for those of Sir Andrew Agnew,—the latter being of

* *Mirror of Parliament*, 21st April and 18th May 1836.

† It was, in fact, lost by a majority of only *six*. See p. 177.

a much more sweeping character than the former; but, from a calculation I have made, I am satisfied Sir Andrew Agnew's minority, were he to re-introduce either of his former bills into the House, would be a third larger than on any former occasion. So great was the increase in the number of the supporters of his bill, or of those in favour of the principle of the measure last year (1834), that the second reading was lost by a majority of only 36, the numbers being—for the second reading, 125; against it, 161."*

But, while the Sabbath cause was strengthened by the accession of fresh auxiliaries within the walls of Parliament, other influences were at work beyond them which greatly contributed to its success. To the unwearied and cordial efforts of the Lord's-Day Society of London, ever first in this good work, there were now added those of many other societies established in the metropolis and throughout the country. In 1837, no fewer than eighty societies had been formed, and the Derbyshire society alone, instituted in 1834, was managed so well, under the secretaryship of the Rev. William Leeke of Holbrooke, near Derby, that it had gathered around it no fewer than eighty-one auxiliaries. These societies were, of course, so many *foci*, from which petitions and remonstrances, speeches and tracts, were constantly emanating, and bearing upon Parliament. As a specimen of the peremptory and decided tone which the petitioners now assumed, we might quote the following from the "Sunday-Baking Abolition Society," in which Sir Andrew took an active part.

* *Random Recollections of the House of Commons.* Second Edition, 1836, p. 372.

"We entertain a much higher opinion of the people of England, than to suppose them unwilling to forego a comparatively trifling and doubtful convenience, which is found to bind a large and useful body of their fellow-citizens to a species of servitude, at once so degrading to the mind, as to produce many instances of reckless indifference to character, and so physically pernicious to the body, as to abridge the average term of their natural lives to the exceeding low ratio of forty-two years." "In considering the clauses of Sir Andrew Agnew's bill," says the Upper Chelsea Association, "we earnestly implore you to consider that you are standing between God and your fellow-creatures, and that thousands and tens of thousands of your defenceless fellow-subjects will, in all human probability, be made, in time and eternity, what you may on this occasion contribute to make them." "We beg to assure you," say the Derbyshire Society, "having assisted in bringing the subject before upwards of 20,000 people in this and other counties, that wherever Sir Andrew Agnew's bill has been explained, the feeling has been almost universal, that it was a reasonable and necessary measure."

The Rev. William Leeke, the honorary secretary of that society, has favoured us with the following communication, which cannot fail to prove interesting to our readers:—

"HOLBROOKE, NEAR DERBY, *Aug.* 23, 1850.

"I think my correspondence with my late much respected friend, Sir Andrew Agnew, commenced in April 1833, soon

after he had brought forward in the House of Commons his bill for the protection of all classes of persons in the enjoyment of the rest of the Lord's day. I had explained the nature and intention of the bill to the people of my parish, and had invited them to sign a petition in support of it, which the whole of the male population who were applied to did, with the exception of one individual. I shortly after wrote to Sir Andrew Agnew on the subject of the duties which excisemen were required to perform on the Lord's day, and, at the same time, mentioned the feeling with regard to his bill in my parish and neighbourhood. To this communication, Sir Andrew, who, I believe, never neglected to answer any letter on the subject of the observance of the Sabbath, replied at length, explaining various points in his bill. From this period, for thirteen years, until I was induced from ill health to relinquish my office of honorary secretary to the Derbyshire Lord's-Day Society, I was in very frequent correspondence with him, especially during the sessions of Parliament. I made a rule of mentioning to him every project for the advancement of the cause he had so much at heart, which entered into my own mind; and he, in return, never hesitated to communicate his own views and plans, and to urge me, or our society, to take any steps which he thought would assist in promoting them. His labours in the way of correspondence must have been very great. I remember at one time that his own franks were so engaged, that my letters to several correspondents, which I had been in the habit of sending daily through him, were transferred to another member, who kindly volunteered to receive and forward them. I well recollect my first interview and conversation with Sir Andrew, when I called on him at one of the hotels in Derby, preparatory to his meeting our committee on the 29th of January 1834. In the course of conversation I remarked, that it was a considerable

trial to me, and quite contrary to my natural inclination and to the beau ideal I had formed of comfort, that I should be drawn forth by my desire to aid in promoting the due observance of the Lord's day, from the quiet of my parish to become a sort of public character, as one of the secretaries of an active society. Sir Andrew replied, that his feeling had been precisely similar—that his inclination would have led him to prefer the life of a private country gentleman, but that he had been brought by a sense of duty into his present position; that with regard to his taking up the cause of the observance of the Lord's day, as a member of the House of Commons, he felt the trial of becoming thus conspicuous, and so much exposed to the ridicule of the careless and thoughtless; and that, when he at first turned his attention to the subject, he had no idea of becoming the champion of the cause in the House of Commons, but that he found no other member willing to take it up, and, therefore, was impelled by a sense of duty not to shrink from doing so himself. He said that he had not thought at first of bringing forward so comprehensive a bill, but he found, that to be consistent he must endeavour to protect all classes in the enjoyment of the rest of the Lord's day as far as it was possible to do so, without interfering with cases of necessity and mercy, and with the privacy and religious liberty of individuals and families. He often remarked, in his subsequent correspondence and conversations, that he felt it to be his duty to act upon the above principles in framing his bill, and that he must leave it to Parliament to cut it down as they in their wisdom might judge proper. He said he was assailed by members on all sides to bring in a more moderate measure, but that none could agree as to what that moderate measure should be. When thus pressed, he was in the habit of referring to the petitions from the several classes who were deprived of the Lord's day as a day of rest, and

of asking the members which of these classes he was to exclude from the benefit which his bill was intended to procure for them. At this our first meeting he also remarked, that we must not shrink from the work, either from a dislike to publicity, or from any false modesty—that the affairs of the world were chiefly managed by persons of about our age. Sir Andrew was then about forty, and I a few years younger.

"Sir Andrew's first interview with the committee of the Derbyshire Society, and the view then taken in this county of his principles of legislation, may be gathered from an account of the proceedings of the Society, published on the 11th of February 1834, seven weeks after its formation.*

"This pamphlet was sent to each member of Parliament, and Sir Andrew often referred to it in his conversations with individual members, to show the feeling of the country

* "The great object was farther favoured in Derby, yesterday, by Sir Andrew Agnew passing through the town, on his way to attend his parliamentary duties in London. He kindly permitted himself to be introduced to the committee, with mutual pleasure. Encouragement on both sides was the result, to endeavour to raise public opinion to legislation for the Sabbath upon Christian principles, rather than to have legislation lowered to the prevailing tone of principles, or rather no principles, of a more unworthy character. And while the committee seemed fully to depend upon the blessing of God for the success of the Sabbath Society, in connection with other means, in order to the desired elevation of national feeling, Sir Andrew appeared fully prepared to pursue his honest and honourable course, whatever the House of Commons might please to do with his measures. However they might be pared down or defeated, no legislation appeared likely to be really satisfactory, or permanently successful, but that which, first or last, amounted substantially to the system propounded in his bill. Several inquiries and details were mutually entered into; and the meeting separated with prayer."—*Some Account of the Proceedings of Derby and Derbyshire Auxiliary Society for Promoting the Due Observance of the Lord's Day*, p. 9. Derby: 1834.

in favour of his comprehensive measure. He told me that it served him as a 'pocket pistol' on such occasions.

"I have no occasion to trouble you with the details of the measures we took, in conjunction with the other societies, to support Sir Andrew's bills in the sessions of 1835 and 1836. At the close of the latter year, he did me the honour to address to me a letter, which he printed. In this letter he particularly spoke of the increasing support and encouragement he had received in the House of Commons in each succeeding session, although his bill had always been thrown out on the second reading; and he requested that in our communications with members we would urge them, in the ensuing session of 1837, to vote the bill into a committee of the whole House, 'wherein the merits of each separate detail might be freely discussed, retained, amended, or rejected, as might seem meet.' He also spoke of the fact, that when several bills of a more limited extent than his own, were introduced by other members friendly to the cause, 'they were all treated by the House *worse* than his.'"

To give our readers some idea of the correspondence in which Sir Andrew engaged, and on which he relied as his right arm in conducting the Sabbath conflict, we may here give a few extracts from his letters to the Rev. William Leeke. These letters alone, it may be observed, amount to nearly one hundred and fifty!

"*March* 8, 1834.—All looks well at present. Lord Wynford in the most courteous manner apologized for his seeming discourtesy. He knew nothing of my notice, until Lord Bexley wrote to tell him of it. The incident will I trust do good, being overruled. I must now proceed on Tuesday,

after a weary week. I rejoice to think that to-morrow is the day which the Lord hath made. May He enable me and mine, and you and yours, to rejoice and be glad in it! Confiding that on Tuesday your prayers will be with me, faithfully yours."

"*March* 15, 1834.—Many thanks for your congratulations, and accept my felicitations on the success which has been vouchsafed to your own cause, or rather to that cause which is neither yours nor mine. The change produced within the House, by the pressure from out of doors, was most obvious during the last ten days; therefore, I say, take heart and proceed in the same course as hitherto, and talk not of 'taking too much upon you,' unless you mean to taunt an humble individual from a remote corner of Scotland, who hesitates not to disturb the so-called peace of civilized society."

"*April* 3, 1834.—There are some men who advised the bringing in of a partial measure, without reference to the great principle—to such we have already refused to listen. Mr Peter exemplified last year, that the enemy could not be won over by concession. But some of our best friends advised, at the beginning of this session, that principle should be respected by bringing forward the whole question, dividing the different provisions into several bills. To me it always appeared, that such a course of proceeding would have, in effect, been an invitation to a lukewarm House to make a show of complying with the wishes of the country, by supporting some one bill; and while each member supported some one bill, it requires very little arithmetic to show that all the bills might at the same time be rejected. Our object is to bring both the House and the country to the consideration of the principle—the object of the enemy is to divert attention by dwelling on exceptions. His first observation is, 'you go too far'—his second is, 'why do you

except domestic servants?' What I now wish to call your attention to, is the fact, that I did so far comply with the wishes of our best friends, as to make the fairs and markets, which occupied a clause last year, a distinct bill in this session—and it has been thrown out! Now, mark the consequence—look to the evidence of the *coach proprietors*, and to the paragraph in the House of Commons' Report regarding travelling, and it will be found that it was never thought possible to put a stop to Sunday travelling, without the removal of Monday markets—the coach proprietors still say, Remove the markets, and the coaches will be unnecessary. Now, how are we to proceed with the travelling clause?"

"*May* 10, 1834.—It was with regret that I let yesterday pass away without thanking you for your kind letter of the 8th, and also for the Derby papers. Do not be distressed about the remarks of the editor; for I am so habituated to abuse, that even faint praise has lost its sting. . . . . We surely have reason to be content with our progress, seeing in how few instances the influence of the press has been with us, and almost universally its mighty power directed against us. Although a Mightier has led us hitherto, yet we should not despise the means, when within our reach, of furthering our 'moral' cause, and I should be very glad if your former suggestions could be carried into effect. . . . . With our progress I am well content. An M.P., lately returned from the north of England, told me yesterday of the anxiety of his constituents, saying with much gravity, 'This House has no idea of the interest which people in the country take in the Sabbath question.' He had just received petitions expressing regret on the rejection of my bill. It is most amusing and satisfactory to see the desire of many to originate bills—to-day I send you Lord Wynford's bill. I have many fears about Mr H. Fleetwood's bill. I am still endeavouring to get him to limit himself to such points as

we are agreed upon. If he persists in going against any principle, it will be my painful duty to point out such points for the opposition of our friends."

"*July* 24, 1834.—For myself I can only say, that when a member, in private conversation, expressed the hope that I was not displeased with an observation which had fallen from him in the heat of debate, my reply was an assurance that nothing which could be said or done in the House of Commons could affect the opinion which I had formed, nor the merits of the question for which I contended."

"*February* 4, 1835.—Only stand to your colours, and fight every inch of ground. If you give a point to the enemy, he will fling it back at your own head. Recollect, last year you endeavoured to raise the moral standard in every parish in England. A short time since, the Chelsea Auxiliary recommended half measures. A deputation from the parent society went to argue the point—the result has been two donations, and this day has come a 'resolution,' declaring that they 'are quite convinced, that it is only by standing on Scripture ground that the cause can be advocated.' Let us not trouble ourselves about the result, but resolve to 'endure all things.' Every member of the Lord's-Day Society I look upon as a schoolmaster, appointed to bring his friends and neighbours to the Lord of the Sabbath. It must be confessed, that some of our pupils are very slow of understanding."

"*February* 12, 1835.—It is delightful to see that you are still true to your principles, unshaken by the assaults of the enemy. You have made the discovery, that 'it is when we refine that we differ, and this the Bible never does.' We once thought that by limiting our demands on the legislature, that we should diminish our difficulties; but experience has taught us that the greatest difficulties are to define limitation, and that it is in vain that we strive

to frame an Act of Parliament more judicious than the written Word. We attained this knowledge step by step, and so probably must all others. While our friends and neighbours are in a state of pupilage, many will despise, but they will find in the end that they cannot improve upon, eternal truth. In the mean time, we must endure patiently the imputation of bigotry."

"*May* 12, 1836.—In reply to your question, I should not be sorry if any unavoidable expedient within the House were to prevent my bringing on the question of second reading on Wednesday next. But I fear to show, or seem to show, an unwillingness to continue the contest. Hitherto, both victories and defeats have alike served our cause. Mr Haldane Stewart, with much animation, remarked some months since, 'A few more such defeats, and we are made!'"

"*May* 20, 1836.—Pardon me for not having written yesterday to congratulate you on the accomplishment of your wish, that *no* Lord's-day bill should pass this session. If it has been your object hitherto to convince the country that the members of the honourable House are ignorant of that which is experimentally known to all the coachmen, horse-keepers, canal-men, and hucksters in the kingdom, you have had much done to bring out that ignorance in its full extent. But do not flatter yourself that Othello's occupation is gone. The extent of the ignorance that is *within doors* may be ascertained; but *there* it will remain intact, until through it your policy has made a breach."

"*May* 23, 1836.—In reply to Mr Wilson's letter, I have told him how much I regret having brought the Sabbath question to a close so soon, not that there was any probability of success in the present session; but, by keeping it open, more encouragement might have been given to the formation of country societies, with a view

to future campaigns. Many such repulses we must look for. Many members had gone out of town to eke out the length of the holidays, which were near at hand. The Epsom races, and the Derby, took many away, &c. &c. As regards the House, I could not have done better with any certainty; but as regards the country, I do regret what has happened. My errors will, I trust, be overruled by the good providence of God; and may I alone bear the chastisement while the cause prospers!

"*P.S.*—More petitions come in every day to scourge me."

"*May* 27, 1836.—'Go to the ant, thou sluggard,' as you well observe, implies that we all need to learn wisdom from that Scriptural schoolmaster. To your ant-like suggestions, I hope to be sufficiently awake to make a reply in a day or two."

"*May* 28, 1836.—A few letters enclosed may help to show that, as regards the country, our parliamentary weakness maketh His strength perfect. The *subject* has, I trust, been permitted to take a strong hold of the public mind."

"*September* 8, 1836.—I have much pleasure in sending Mr Radford's reply, as a pocket-pistol to be presented at every coach proprietor on your line of road; and should the first shot not take effect, the heavy metal of Mr Bianconi's experience must silence all gainsayers."

On the 8th of March 1834, a public breakfast was given to Sir Andrew, at Derby, "as a testimony of their high estimation of his unceasing and valuable exertions, both in and out of Parliament, to promote the due observance of the Lord's day, and particularly to secure that day as a day of rest to every member of the British community." Upwards of a hundred gentlemen, including many clergymen, assembled, and the meeting was presided over by

the mayor, W. L. Newton, Esq. The company sat down at ten, and did not break up till two o'clock. On this occasion, Sir Andrew delivered one of his characteristic speeches:—

"He could assure the meeting, with perfect simplicity, that no one could more truly feel his own inadequacy than he did, to speak to a great public question like the present. One expression in the resolution gave thanks to the Almighty for having raised him up as an humble instrument to carry on the work which they were then met to advocate. All men were answerable to God for the use of their influence or talent; but the only talent for which he felt he was responsible was, that he possessed the power to *stand up* in the House of Commons. In defiance of prejudice and sarcasm, he would propose the measure with which they were well acquainted. Adequately to do justice to that measure, which had fallen into his unworthy hands, was beyond his capacity. He was thankful, that for five years he had been enabled to brave all obloquy, and had stood up in Parliament in its defence. It had been his prayer to be enabled to do this. It was for him to stand, and they to come to the rescue. After some further remarks on the claims of the Sabbath, and of the working classes, Sir Andrew begged to thank a coach proprietor who, he understood, was present, who had refused to run his coach on the Sunday. (Some one informed the speaker that he had only *objected* to it.) Well, that was good. It was an old expression in his country, amongst those who had put down Popery, that if they could do nothing more, they could *testify*. His friend had testified against the running of the coach, and this was the first step to the suppression of the practice. But they must not place too heavy a blame on coach proprietors; it was not they only, but those who

travelled, that were to blame. One of the greatest coach proprietors in London, who had given up the Sunday stages, said to him, 'Do not give us too much credit; it is for want of passengers that we have abandoned the stages.' And he was convinced, if every gentleman in that company would persuade a friend to abandon Sunday travelling, it would almost stop the practice. Let us not conceal from ourselves the truth, that till there is an extensive change in the habits of society at large, the better observance of the Sabbath will not be secured. Without a radical change (he was quite content to be thought a radical here) in the habits of society, their object could not be secured. Let all plans be formed during the week, with an eye to the Sabbath as a day of rest. No man wished to lead a life of perpetual labour; but this was never thought of by many persons who employ others. He knew a lady who was asked by a tradesman on the Saturday, if she wanted any fish;—she replied, 'I will let you know to-morrow;' and when he explained that he was anxious to avoid business on the Lord's day, she frankly confessed it had never occurred to her, that when she was eating her usual dinner, she was the cause of the desecration of the Sabbath. Some persons said, they did not like the coercive character of his bill; but they did not reflect that the upper classes never gave an order without affecting many grades of society. He that received the order, coerced those under him, down to the lowest class; and it was to protect that class, which was an act of true benevolence, that his bill was framed. Sir Andrew Agnew then stated it as a melancholy fact, that in the metropolis, amongst many classes of tradesmen, there was scarcely a man occupying an influential station that was not born and bred in the country; the habits of society were so depraved in London, that it was found to a vast extent that children brought up there were not trustworthy. He had been in-

formed by the keeper of a gin shop, that he could not trust at his counter a native of London. This want of integrity arose from the total neglect of the Sabbath. Sir Andrew concluded by saying, that if they wished to assist him, they must convert their own members. If every constituency would take in hand its own members, he should soon have a large majority in favour of his bill. His only ability was that of standing up; he had not eloquence to command attention, and he was not listened to with patience in the House. He had neither pleasing address, loud voice, nor the power of condensation; and in his attempts to condense what he had to say, he frequently became unintelligible. He frankly confessed he had not the power to move the House of Commons; but if they had the most powerful advocate, he would make no impression; the subject was distasteful, because it involved a change of habits to which they were averse. Still he did not despair; what he could not do, must be effected by the enticing eloquence of the constituencies of the country. Petitions had a moral force which, generally speaking, neutralized opposition, if it did not make friends. These were secular considerations, and he felt humbled, after the high ground he had taken, to condescend to them; but they must learn wisdom from the enemy, and when they saw parties carrying all before them, from their knowledge of human nature, they must not hesitate to follow the example. Sir Andrew sat down amid the applause of the meeting."*

Every one must be struck with the lowly estimate of his own qualifications, as an advocate of the Sabbath, so frankly expressed in this address. But the modesty of Sir Andrew appears not less in what he conceals than in what he confesses. He says nothing

* *Record*, March 16, 1837.

of the unwearied exertions which he had made, and was still making, in behalf of that cause, in the form of correspondence and personal intercourse—exertions which, whether we consider the vast extent of ground which they embraced, the endless variety of character and sentiment with which he had to deal, or the harassing and often depressing opposition which he had to encounter, involved an amount of mental and physical labour, of which few besides those who have been similarly engaged can form an adequate conception. His letters, as he once said in the House, were "almost innumerable;" embracing the whole empire, and all classes of correspondents, from the peer to the peasant, from the gay denizens of the saloon to the brawny sons of toil in the bake-house, the barge, and the cook-shop. Nor does he say much of that indomitable perseverance which would yield neither to friend or foe, and which, in such a cause, was of more importance than the most brilliant powers of oratory. In truth, the policy which he so earnestly recommended in this address, and which he steadily followed in his own practice, soon began to tell on the House. On the 18th of May 1836, the table of the House of Commons absolutely groaned under the multitude of petitions which were presented *en masse* by a vast number of honourable members; and Sir Andrew had reason for saying that "the House having witnessed the extraordinary scene which had passed, must be satisfied that the feeling on this subject is very strong out of doors." The same scene was repeated next year; and we may

conceive the effect, when the religious mind of such a large portion of the empire was brought to bear on Parliament. Many, who still remained personally unconvinced, felt themselves constrained to vote in accordance with the desires of their constituents.

He used to describe, with infinite glee and graphic humour, the curious changes produced on various members, when, to their amazement and confusion, they found themselves inundated with a flood of petitions, backed by missives from their constituents, all desiring, and even demanding, their votes for Sir Andrew's bill. Some of these would come up to him with great *empressement*, beseeching him to give them a certificate, under his own hand, that they had faithfully presented the petitions entrusted to them. Others, hardly mincing the curse that came to their lips, would intreat him, in the name of all that was good, to introduce some "rational measure," which they might find it possible to support. "Sir!" said one honourable member, strutting up to him with the air of offended virtue, "you have been in correspondence with my constituents!" "Sir," replied Sir Andrew, mildly, "I am in correspondence with the constituents of every member of the House." "Well," rejoined the other, "I confess you are the most honest enthusiast I ever met with!" *

Another weapon, in the use of which Sir Andrew

* "Indeed, I have received communications from the constituencies of almost every honourable member in this House in favour of my bill." —Sir A. AGNEW, *Mirror of Parliament*, May 19, 1837.

placed considerable dependence during his campaign both in and out of Parliament, was that of *reiteration.* Superficial observers were struck by the frequency with which he repeated the same sentiments and arguments, and may have set this down to the barrenness and commonplace of the subject or of the man. But, in fact, this also was a piece of policy, and the result of deliberate intention. "*Non vi, sed sæpe cadendo,*" was the maxim on which Sir Andrew calculated for success. With an assiduity which more resembled the steady movements of mechanism than the intermittent efforts of human volition, he embraced every opportunity of reiterating the facts and principles which he sought to impress on the legislature and on the country. "By no other means," he said, "can the public mind be more effectually benefited, than by frequently reiterating that which is of admitted excellence. The reiteration is, at least, a proof of the publisher's being himself convinced; and others, to whom the same arguments once carried home conviction, may be profitably reminded of the eternal truths." *

In the country at large, Sir Andrew was gratified and encouraged by observing a marked improvement in public feeling with regard to the Sabbath. "We think it must strike the minds of our readers generally," writes the *Record,* May 18, 1837, "that the persevering efforts now making to promote the due observance of the Lord's day, are being followed, under the blessing of God, by the desired effects;

* Letter to *Record,* June 25, 1838.

that not only have the exertions of Sir Andrew Agnew, and those of the Sabbath Observance Society, been already followed by a manifest improvement in the country, but that the public mind is gradually becoming impressed with more clear and just views of the subject, and is making itself sensibly felt in Parliament, and is exhibited in the improved writing of the respectable part of the public press. The difficulties in the way of final success are many, and may take a long time to be removed; but the progress in the right direction is manifest, the present advantage is great, and the work acceptable to God."

If Sir Andrew's uncompromising zeal in the Sabbath cause raised him up many enemies among the worldly and the profane, it drew to him many friends among another class, who honoured him for his Master's and for his work's sake. Of this he had repeated proofs, not only in the numerous letters which he received from entire strangers, expressing their respect and admiration, and cheering him on in the good cause he had undertaken, but in the ordinary intercourse of life. If he left his address at a shop where he had been giving orders, often would the shopman, on discovering his customer, tell him the interest with which he had followed his course in Parliament, and wished or prayed for his success. "But, sir," they would say, "you might have gained more had you attempted less." "Oh, sir!" one man eagerly called out, after reading his name on the card, "if you would only go for a trading bill! you might have succeeded in that before this time."

"Well, but, my friend," would Sir Andrew reply, "do you not see that it is because I have only more extended views of what you call a trading bill that I have included labour of every description; and I don't think I should have succeeded better if I had asked less?" Again, when travelling, about the year 1837, on his way down to Scotland, and about to take his seat in the coach, a very respectable man took off his hat to him, and Sir Andrew, returning the courtesy, inquired where he had had the pleasure of meeting him. "At Exeter Hall, sir," he replied. "There I saw you, and I respect you, sir; and wish you all success in your Sabbath labours." Perceiving the sort of man his new acquaintance was, Sir Andrew asked, with some anxiety, if he was to have his company on the journey. "We are going the same way, are we not?" He said he was. "An inside passenger, I hope, sir?" "No, sir; I am the coachman. I did not always drive this coach, however. I drove the crack coach on —— road (naming it); but, having to work on the Lord's day, I gave it up, and now drive this one, which, though inferior, does not run on Sunday." Many, who never saw his face, loved and prayed for him. A near relative, visiting a small town in the south of England, put a letter into the post-office, addressed to Sir Andrew; and at the same time stopped to ask a question of the post-mistress. On observing the address, she looked up quickly at him, and said, "Why, sir, do you know that gentleman?" pointing to the name. "To be sure I do—he is a nephew of mine; but what makes you

ask? are you acquainted with him?" "Only by character," she replied; "and I love that man. Yes, sir, I and many more love and honour him for what he has done to procure us a rest on the Lord's day. Tell him so, sir, when you see him; and encourage him to persevere, and assure him that I never forget, night nor morning, to pray for him!" The gentleman was astonished. He had no idea of meeting, in a remote country town, with such a strong demonstration of feeling in the cause; but he had not realized, as his nephew had done, that weary, never-ending drudgery at the post-office which led its slaves to pant for the wings of the Sabbath dove, that they might "fly away and be at rest." May we not rejoice that that release is at hand? The following communication upon this subject may be given as a specimen of the many letters received by Sir Andrew from persons in all trades and professions:—

"POST-OFFICE, S——, *May* 22, 1837.

"HONOURED SIR,—Having the highest opinion of your great character, I do venture to hope that you will condescendingly allow me, though a stranger and a very humble individual, to say a few words; and if my feelings are persuading me to take too great liberty, it is really, sir, because I anxiously hope that your attempts to pass a law for the better observance of the Sabbath may be crowned with *complete success;* and admiring, as I have done, the noble stand you have made against the opposition raised to defeat your good designs.

"I keep the post-office in this town, and do greatly lament that the laws of this country compel me and others to attend

to the duties of the situation on that sacred day; and I do believe that a very great majority of those who hold the same situations throughout the country, would rejoice to see that blessed time arrive when all business connected with the post-office shall be suspended on the Sabbath. If in London, the metropolis of the world, the post-office is closed and no letters delivered there on that day, surely it cannot be necessary to throw them open to all the business of a market day throughout the inferior towns of the empire. And if a great sin in London, certainly no less offensive to the Deity through this country, whatever the *fancied* inconvenience might be.

"I have kept the post-office in this town about twelve months, and certainly do believe, from a matured observation, that a *great portion* of the irreligion and infidelity of the country, and also the conspicuous desire to subvert all good government, arises from the deluge of newspapers which arrive and are taken on the Sabbath, the greater part of which contain that which is too much suited to feed the depraved mind, and prevent the intemperate readers from attending the worship of their great Creator, and doing Him honour by hallowing His Sabbaths and reverencing His sanctuary.

"I am aware, sir, that the infidel part of the country is arrayed against you; but it appears more painful to know, that some who profess religion will say that a government has no right to make any laws to restrict business on that day. Certainly such people must first prove that the present laws, so far as they do go, are useless; whereas the most ignorant know, were they altogether repealed, it would be at once a signal for universal profaneness, and be hailed with the greatest exultation by the friends of Satan.

"It gives me, sir, the greatest joy to hear that you are determined to make another attempt to persuade the House

of Commons to pass the bill. May the great God of heaven and earth smile on your blessed endeavours; *do not, sir, slack or let any opposition hinder you in the good work,* for I really believe that there is an increasing desire throughout the country in favour of the measure. I am happy to say, that within these few days three petitions to support it were forwarded to Henry Handly, Esq., and ——— Heathcoate, Esq., members for South Lincolnshire, and each, I understand *with pleasure,* promised to present and support them.

"I hope you will condescendingly forgive me in taking this liberty, and my sincere prayer is, that heaven may bless your efforts.—I am, &c."

The next communication is of a very different, though no less pleasing character:—

"NOTTINGHAM, *February* 7, 1837.

"Miss I. R—— desires to acknowledge Sir A. Agnew's obliging reception of her address to him. Miss R—— will adopt his invaluable suggestion, that this '*peculiarly domestic* question' should be taken up by ladies, *as ladies*—by mothers and mistresses of families, *as such.* She is preparing lessons for infant schools intended to impress infant minds on the subject. The great abolition of slavery question was carried by those who were *infants* when Wilberforce first brought it forward. May Sir A. Agnew see an earlier triumph; but if not, may he live, like that venerable man, to witness it at last!

"The maxim of Pestalozzi as to education applies well to the exertions in *this* cause,—'Simplify and repeat—repeat and simplify.' To the effectual 'sermon' that the bill has preached, Miss R—— can testify. 'The drop that wears the marble,' may be the device for the motto."

In noticing the encouragements which Sir Andrew received in his Sabbath labours, we cannot omit a

favourite case, of which he made ample use—that of the Dundee barber, which occurred in 1837. We shall give it in Sir Andrew's own words:—

"An apprentice boy was required by his master (a barber) to work upon the morning of the Lord's day;—this was at Dundee, where the magistrates decided in favour of the master, that the apprentice should work until ten o'clock in the morning.* The apprentice appealed to the Court of Session, where the Lord Ordinary in the Outer House, Lord Jeffrey—I name him to his honour—determined in favour of the apprentice. The master appealed to the Inner Court of the Second Division, where, I am sorry to say, a decision by a majority was given for the master; although one of their lordships—I name him, too, to his honour—the Lord Justice-Clerk (Boyle)—insisted upon the authority of this Act, 1690, which is, in fact, a ratification of the Confession of Faith of the Church of Scotland. The apprentice appealed to the House of Lords, and obtained a final decision in his own favour. And how was this, the true interpretation of the law of Scotland, ascertained by the Lord High Chancellor of England, and by the other learned lords by whom he was

* The indenture in the case of the defender, William Phillips, bore that he should serve his master four years, "as a faithful and obedient apprentice, and not to absent himself from his master's business, *holiday or week-day*, late hours or early, without leave, first asked and obtained." In his Note appended to his decision, Lord Jeffrey says, "If holidays meant *Sundays* (which is the respondent's construction), then the contract must have meant, that the apprentice must serve on Sundays exactly as he did on week-days, and that there should be no distinction between them. Yet he admits, that he could not require him to work, even at shaving, during divine service, nor at wig-making, even on the Sunday morning. If he says he should only work when consistent with law and decency, then the Lord Ordinary is of opinion that he should not work on that day at all."—(*Report of the Case of Daniel Innes, Barber and Hairdresser, Dundee, against his Apprentice, William Phillips*).

assisted? Simply by a reference to the Act 1690, which embodies the Confession of Faith of the Church of Scotland."*

Another singular testimony in favour of the principle for which Sir Andrew pleaded, was afforded by Mr Bianconi of Clonmell, in Ireland, whose establishment of "day-cars" ran, during six days of the week, over two thousand miles of country, and who was also contractor for carrying the mail in cars over some hundred miles of cross-roads. This gentleman, a Roman Catholic, gave in evidence, as the result of his experience, before a statistical society, "that a horse can run ten miles per day for six days of the week better than eight miles per day for seven days of the week, which is seven per cent. more in favour of the Sabbath rest, and that there is an actual saving of thirteen per cent. from not working the horses on Sunday." Whereupon, he simply remarks, "I am persuaded that man cannot be wiser than his Maker."

The following gives a still more affecting illustration of the benefit which Sir Andrew strove to secure for the working classes. In his place in Parliament, he says:—

"As an instance of the good effects which may be expected to result from the cessation of Sunday labour, I may mention the case of the Mersey and Irwell Canal Company, who have put a stop to Sunday navigation. That excellent regulation has been productive of the greatest moral effects upon the men. They are required to work up to twelve o'clock on the Saturday night, and to commence work again at twelve

* From Speech at a Church Extension Meeting at Edinburgh, November 14, 1838.—*Report*. p. 23.

on the Sunday night. This, it is true, is very laborious, but the men have pledged themselves to save their masters from loss. This is one great step towards the desired reform on this subject. These men have expressed, in a petition to the House, presented this evening, their great gratitude to the proprietors of the canal for the boon thus granted them. *Other canal companies, however, have taken advantage of this merciful indulgence to the poor man, and rival establishments have held it out as an inducement to the public to deal with them, that there was no remission of Sunday work with them.* This, sir, is not a question of merchandise merely, but it has reference to *the bone and muscle, and the immortal souls of our fellow-men,* all disregarded by avaricious masters, who, for their own paltry gain, refuse to listen to the spiritual interests of their fellow-men. This bill is framed for the good of all classes. I stand up as the advocate of an entire Sabbath, and the people have responded by their petitions; I will not, therefore, desert any class who place confidence in me."*

We continue our extracts from his correspondence with the Rev. Mr Leeke:—

"*March* 14, 1837.—MY DEAR SIR,—All your kindness, and that of so many good friends in Derbyshire, is more to be feared than the daily bread of frowns of the last few years; more likely to turn the head, and delude into the idea that there is some merit in the instrument. But you may also give the antidote, and pray that it may never, for a moment, be forgotten that the talisman is with 'the Word' itself, whosesoever be the feeble hands in which, for the time being, it is found."

"*March* 24, 1837.—The Carlisle address is milk for babes; nevertheless, I wish that every town had such an infant school, that, by reason of use, their stomachs may in

* *Mirror of Parliament*, May 18, 1836.

time be brought to digest strong meat. Enclosed is a letter from Mr Garrett, a chancery barrister. Can you not follow up his suggestion of making a vehement appeal to the clergy, calling upon them to address the *rich* of all classes to assist, and not to thwart, by their example?"

"*April* 19, 1837.—Your account of the correspondence with the boat-owners and wharfingers is very satisfactory. We were told, a few years since, that the flat-men were at the bottom of the scale of demoralization. They bid fair, in some districts at least, to ascend rapidly. The interval of the 4th of May grows rapidly shorter. I hope there may be no misunderstanding either with the boat-owners or their men; but that they are taking care, with all others, to let their efforts point to the '*Committee of the whole House*' for a general measure, which will bring every branch of the subject under discussion. Any misunderstanding on this point might at this moment be fatal to all our plan. It is thus that we hope to bring members to the test, who have hitherto shown *less* willingness to discuss a limited measure than to discuss my general measure; thus evading both."

"*May* 3, 1837.—The minds of men are scattered over many societies; and the religious public have not yet been enlightened to see that the observance of the Lord's day is essential to the working out of all their benevolent schemes. This point was well argued by Sir Thomas Deanes, an Irish gentleman, at the breakfast."

"*May* 29, 1837.—We shall want all manner of letters from all manner of persons, to all the members with whom they have any acquaintance, asking all to be *in their places on the 7th of June*, to support the second reading of the Lord's-Day Bill. Try the experiment of getting respectable men, in an humble walk of life, to address their representatives as above."

"*June* 1, 1837.—My chief anxiety now is to get a good House on Wednesday next—therefore, letters, letters, letters!"

Thus armed by the opinions of the religious community, expressed through so many channels, Sir Andrew was emboldened to bring his measure, for the *fourth* time, before the House of Commons, May 4, 1837. On the motion for the *first* reading of the bill, there appeared—

Ayes	199
Noes	53
Majority	146

As usual, he immediately reports progress to the partner of his hopes and cares:—

"*Friday Morning*, 1 *o'clock.*

"DEAREST MADELINE,—The first pen to paper must be to give you the good news, and to thank God for it. We had a famous debate—the members keeping together until the late hour of eleven o'clock on purpose for it. Warburton, as usual, moved the amendment; and his supporters were of the purest radicals and infidels, while many old opponents voted with me (the pressure from without!), and friends were more staunch than ever, and more anxious to speak. Mr Ward, in the course of the debate, reminded Sir Robert Peel of the opinion which he had formerly given against all Sabbath legislation. Sir Robert made no reply, but voted with me. Good night, dearest. Your own, A. A."

In the mean time, Sir Andrew received large promises of support in the House. It is amusing to observe the eagerness with which he caught at the most distant intimations dropped by honourable

members, of an incipient favour towards his favourite measure, and the cautious shrinking, on their part, from pledging themselves in its behalf. On one occasion, Sir Robert Peel, Sir George Clerk, and some others, having requested Sir Andrew to withdraw a railway clause, hinting that it might prejudice his bill, Sir Andrew said—"My honourable friends have offered me a premium. They have offered, if I will consent to the withdrawal of this clause, to support me in a general measure. This is too great a temptation for me to resist. I will therefore, with the permission of the House, withdraw the clause." Upon this, Sir Robert, with his characteristic caution, begged to say he attached no condition to compliance with his advice—he entered into no such engagement. It reminds one of Paul's eager anticipation, "King Agrippa, believest thou? I know that thou believest;" and the king's cautious reply, "Almost thou persuadest me to be a Christian."

The grand debate, however, was reserved for Wednesday the 7th of June, when Sir Andrew moved the second reading of the bill. On this occasion, the discussion was opened with great effect by Mr Plumptre, who read several passages from Scripture, denouncing the judgments of God on nations which despised his Sabbaths. His references to the Decalogue called forth an expression of dissent, which proved at once how distasteful to many was the argument which went to place the Fourth Commandment on an equality with the rest. Mr Roe-

buck, whose main objection on former occasions was, that Sir Andrew had unfairly overlooked the rich, and who was wont to ask, with triumphant sneer, "Why do you not attack the club-rooms and Hyde Park?" now discovered, for the first time, that the bill actually dealt with the rich as well as others; and, finding himself deprived of his favourite weapon, he attempted to create a prejudice against it for doing what he had formerly denounced it for omitting to do.

Mr Roebuck—"In the first place, sir, I hope the House will permit me to compliment the honourable baronet on the approximation he has made in this bill to something like fairness. In all the measures he has hitherto brought forward, he has made one law for the poor and another for the rich. Let honourable members of this House and of the other House of Parliament remember, that if the bill now before us should pass into a law, they must no longer use their cattle on *the first day of the week.* They may bring them by the most direct road to the church door, but not an inch farther. I hope the House and the country will understand, that no man is allowed to employ any carriage on Sunday. Then I hope all the higher classes will understand, also, that the club-houses will be closed, &c. &c. Even the fair sex is to be curtailed in the enjoyment of legitimate amusement and healthful exercise; and your wives, your sisters, and your daughters, must no longer appear in Hyde Park on Sundays!"

Mr Wakley—"I will take a phrenological view of this subject; and I will say, that amongst the opposers of this measure are to be found many *with the organs of veneration very well developed,* but who, at the same time, possess those of observation and causality—suggesting to them very

different means than those here proposed to cause the due observance of the Sabbath."

Mr R. Potter—"For my part, I have yet to learn what necessity there exists for such a bill. The Sabbath is already well observed in this country—better than in any other Christian state; and for this position I have the authority of Dr Butler, the Bishop of Lichfield, of the Bishop of London, of Dr Samuel Johnson (a laugh), and of Mr Francis Place (loud laughter)."

The bill was ably supported by Lord Viscount Sandon, who clearly showed that Mr Roebuck's peculiar notions on the subject "would lead to the principle of there being no certain day of rest, and what a consolation would this be to the poor man!" Mr Finch took up the religious view of the question, and contended that every church on the face of the earth, except the Unitarians, had acknowledged the divine obligation of the Sabbath. Favourable speeches were delivered by Mr P. Borthwick, Mr Hardy, Major C. Bruce, Mr Goulburn, Mr T. Fowell Buxton, and Mr Brotherton. Sir Andrew, before the vote, among other remarks, expressed himself as follows:—

"It is not my intention to trouble the House before calling for a division, for I too well know with how little chance of success, in the present temper and feeling of the House, I should venture on that experiment; and I am not, at the present moment, in that condition of health, or with that power of voice, in which I could hope to make myself heard on the other side of the House, where there seems so little desire to give me the benefit of an attentive audience. I say again, that hundreds of thousands are at present prevented, by the vicious habits of society, from the discharge of their

duties to their Maker on the Lord's day, by—I will not say this oppressive tyranny, but by this fatal and growing injustice. In fact, the provisions of this bill will not interfere with any man who passes the day with common propriety. Year after year have I been pressing forward this measure. Previous to the present session, I felt it my duty to print and publish a letter, addressed to those who had so repeatedly honoured me by their support, mentioning my intention of again introducing the same measure; and thus it is, that, with a perfect knowledge of the whole subject, the petitions contain an expression of satisfaction that I was about to re-introduce my measure, and prayed that it might be considered in a committee of the whole House. I feel it the more imperative upon me to give this explanation, inasmuch as it goes to prove that there is more sympathy between the petitioners and the humble individual who thus attempts to advocate their prayer, than (and I speak it with regret) between the petitioners and this House. I cannot accept the compliment paid on the other side to the greater impartiality of the present bill, in comparison with my former bills, *for it is, in fact, the same bill.* But it would appear that honourable members on the other side had now read it for the first time; and if the question remains a few years longer before the House, they may at length read it so as to understand it. There are persons in this House who, as Dr Johnson once observed, 'bear with perfect resignation the misfortunes of their friends.' As they happen to be masters of their own time, they are exceedingly insensible to the hardships which they who are not in that fortunate position endure, from being compelled to devote the Sabbath to the service of others who are. I agree with my honourable friend (Mr Buxton), that very much might be gained if only the first clauses of the bill should be carried, which would suppress what is denominated Sunday trading; but then I

differ from many honourable members as to the limits of that trading, which, I conceive, include all men engaged in their ordinary occupations in the way of trade. I am very thankful for the indulgence with which the House has listened to me; and I heartily hope that they will, as far as may lie within their power, generally and individually, devote themselves to securing the appropriation of the Sabbath for its proper and legitimate objects."

The gallery was then cleared for a division, when there appeared—

For the second reading	110
Against it	66
Majority	44 *

By virtue of this decision, the *principle* of the bill was affirmed; namely, that it was the duty of Parliament to extend to all classes the privilege of protection in the due observance of the Lord's day. The announcement of the division diffused sincere joy among all the friends of the Sabbath. "We return thanks," says the *Record* of June 8, "to Him who ruleth in the kingdom of men—to Him who is emphatically 'the Lord of the Sabbath'—to Him who governs the unruly wills of sinful mortals—that it has pleased Him so to order events that the second reading of Sir Andrew Agnew's Lord's-Day Bill has passed by a majority of 110 to 66. The House is to go into committee on the bill on Wednesday, the 21st of June. This is *the first time* the bill has ever passed the second reading."

* *Mirror of Parliament*, Wednesday, June 7, 1837.

The Lord's-Day Society issued a circular, calling upon all the friends of the Sabbath to return thanks to Almighty God for this advance in the good cause. "Most sincerely do I congratulate you," writes Mr Leeke, "on the result of the second reading. Many prayers were offered up on Wednesday—many *praises* to-day."

The following brief and hasty notes, written to Lady Agnew during this interesting and exciting period, will show with what mingled emotions of gratitude and humility Sir Andrew saw the temporary triumph of his long and arduous labours. The first is dated the evening before the debate :—

"*Tuesday Night*, 11 *o'clock*.—MY DEAREST MADELINE, —This being the eve of my great night, if it please God to make it such, and having a little cold, you see I am somewhat earlier than usual—and I must to rest; but I cannot rest until I have given you mine, and asked your blessing. I often think of a letter of yours, which once reached me so seasonably, as to be providential in the anticipation of an hour of trial,—in which you reminded me that 'strength was promised for the day, but not until the day.' It cheered me then, and it cheers me still."

"*Wednesday Night.*

"For second reading.....110
Against it..... 66

Majority..... 44

"MY DEAREST MADELINE,—Your prayers have been heard, and those of many; and after a debate of nearly five hours, the triumphant division was as above. Thanks be to God for it! Dearest, while so favoured, I must not repine at your not being actually present to rejoice with

me. I *would* be grateful, that there is one who in spirit sympathises with me, as I do with her, wholly, entirely, and without reserve. And, indeed, many kind friends have been raised up. We have had a most joyful tea-party here at a late hour,—Plumptre, Hardy, Forster, Buxton, A. Johnston, Balfour, and, last not least, Rochfort Clarke. All met with joyful hearts, and with countenances very unlike the ascetic aspect with which we had been largely accused a little before. And now, dearest (past one o'clock), with all gratitude, I commend you to Him who ruleth in the assemblies of men!"

"*Thursday Night.*—Our triumph last night delights our friends, and astonishes the natives. I am told the *Standard* of this evening calls it a defeat of the ministers. Truly, Mr Spring Rice took a foolish part, not having an idea that I was to beat him. They have no idea of the influence we possess, by having a few of the best men in every constituency cordially with us. But, while recognising the instruments, we must not forget for a moment who it is that worketh hitherto; and, in the course of His wise providence, the ebb and the flow alternate: so must we acknowledge His hand, whether the next movement be *seemingly* prosperous or adverse.

"Were you at hand, I could amuse you with many a story about the under-working of the system, and the anxiety of members to keep themselves right with their constituents.

"The conservatives support me, with very few exceptions —not that I have moved an inch towards them—they have come to me. But when we come to details, they will take alarm!"

Pausing at this stage, to review the progress of the Sabbath cause, the first thing that claims our attention is the curious change discernible in the

tactics of the anti-sabbatarians, both within and without the House. Formerly, the opposition was marked by a profane levity of allusion to the Sabbath, and all who appeared in its defence. Sir Andrew frequently remarked of these daring and indecorous sallies, that, much as they were to be deprecated, nothing had contributed so much to the success of his exertions, as the revulsion which they had occasioned in the minds of all who cherished a respect for what was sacred in religion. A striking illustration of this occurred in the House one day, in a debate on the Sabbath clause in a railway bill, when, after a profuse application to its supporters of the terms "humbug" and "hypocrisy," an honourable member, on rising to move *against* Sir Andrew, was so shocked by the profane tone of some of his associates, that, turning round on them, he declared, that "if any thing could have induced him to support the clause, it would be the observations of the honourable gentlemen he alluded to." *

It would be unjust to omit, that, during this ses-

* "Come here," said an M.P. of rather a gross cast, and formerly disposed to scoff at religion, beckoning to Sir Andrew in the House,—"Come here; I want to tell you something. I made a trip to Windsor yesterday (Sunday) with my wife and family. The early part of the day being spent in seeing every thing, we dined at the inn in the afternoon. After dinner, I asked the waiter if he had been at church. He said he had not. I asked him what church he generally attended. He said, 'I never was at church since I came here. We have visitors every Sunday to wait upon from morning to night, and it is impossible to get out at all.' It seemed so hard, and I never thought such a thing possible; so I wished to tell you of it, as the information might be valuable to you."

sion, Sir Andrew found friends within the House who boldly protested against the treatment he received from some of his opponents. Among these, we may make honourable mention of Mr Arthur Trevor (now Viscount Dungannon), who said:—

"The honourable baronet certainly goes farther than I can concur with him; but I would not, on that account, treat him with ridicule and insult, as, I am sorry to say, has been done by honourable gentlemen opposite."

(Honourable members on the ministerial benches, "Oh! oh!")

Mr A. Trevor—"I am not to be thus deterred from speaking my sentiments. I, for one, should be extremely sorry to record my vote with those of honourable gentlemen opposite, by whom my honourable friend has been treated very unfairly; and, if the word were not unparliamentary, I would add, indecorously."*

The effect of these unseemly exhibitions had been much more decided on the simple minds of many religious people, who were too much scandalized at what sounded so like "the voice of blasphemy," to listen with patience to any arguments propounded by such men against Sabbath legislation. But a change had more lately taken place. The Voluntary controversy had now begun to rage, and Sir Andrew soon experienced a sensible diminution in the support which he had at first received from the English and Scottish dissenters. The leaders in this movement seem to have discovered, in every attempt at human legislation based or bearing upon religion, something practically inconsistent with their favou-

* *Mirror of Parliament*, May 23, 1837.

rite hypothesis; and, for the first time in the history of our country, religious men were found ranked with the infidel and the scoffer in deprecating, though on very different grounds, all laws in favour of Sabbath observance. With the exception of the Methodists in England and the primitive sections of Presbyterians in Scotland, the dissenters, and more especially the dissenting ministers, began to betray coldness or aversion to all legislative action on the subject. Backed by such allies, the enemies of the Sabbath found another *point d' appui*, less obnoxious to the pious mind; contending, that being a Christian institute, it admitted no compulsion and required no protection, and that its observance could not be promoted by an Act of Parliament.

At the same time, the personal obloquy directed against Sir Andrew assumed a different form. Conscious of having overshot the mark, by pointing their shafts at the piety of the man, they now aimed only at exposing his inconsistency. In his last journey to attend his duty in Parliament, Sir Andrew, accompanied by one of his sons who was going to school, arrived on Saturday, a few minutes past twelve at night, at the inn where he intended to remain the following Sabbath. On entering the inn, he was overheard by his fellow-traveller, Major Beauclerk, to order some refreshment for himself and his boy. "Ha! Sir Andrew," cried the Major, pulling out his watch, "it will be Sunday morning before you get your chops, and I shall take care to mention the fact in St Stephen's!" And he was as good as his word.

The records of the British Parliament contain the following important entry:—

"Major Beauclerk—I will mention an anecdote, to show the impossibility of such legislation. I came in a stage-coach from Manchester with the honourable baronet (Sir A. Agnew). It was on Saturday, and the honourable baronet slept at Lichfield that night; for I must do him the justice to say, he had only taken his place so far. But when we stopped at the inn, the honourable baronet ordered a mutton-chop, and I told him I should have a laugh against him one day in the House, for, on looking at my watch, it was near one o'clock on Sunday morning. (A laugh.)"*

The only reply which Sir Andrew made to this sally, was to profess, with his wonted good temper, that he would take care never to run it so late upon Saturday night, as, by any possibility, to give unnecessary work on the morning of that day. Another member announced, with triumph, that Sir Andrew had been seen walking in the Park, with his family, on Sabbath. The triumph, in this case, was short-lived, for the explanation was, that Sir Andrew lived at the time in St James' Park with his family, and they had to walk twice every Lord's day through the Park to the church which they attended. There is even reason to think, that, to procure this species of small shot, means were taken to ascertain the exact details of the baronet's household economy. In the last debate on his bill, Mr Roebuck, after comparing Sir Andrew to "the African monk, who stood upon the top of a pillar for the rest of his life, to please Almighty God," and remarking that,

* *Mirror of Parliament*, June 7, 1837.

after all, the cessation from *all work* on Sunday was only matter of degree, since nobody could possibly get on without giving some work to be done on that day, produced the following:—

"Does the honourable baronet restrict himself one jot in that which relates to his personal comfort? Will his servant be restrained from brushing his master's coat or boots? And although the honourable baronet may content himself with a cold dinner on Sunday, I dare say it will be a cold dinner *with hot potatoes.* (A laugh.)"*

In whatever spirit the taunt was thrown out, it was received in the best possible mood. So ready was Sir Andrew to receive an admonition on this point, even from an enemy, that, from that day to the day of his death, he never again ate a hot potatoe on Sunday, but substituted bread and butter; and would often state his obligation to the speaker mentioned above, for having led him to adopt the practice, which, he declared, "made an excellent variety." He was fond, when alluding to the habits which he had been led to adopt for himself and his household, of comparing himself to "a fugleman," who, during the field exercise, must not only exhibit, but even exaggerate, in his own person, the requisite movements, so that those at a distance might the more easily catch them up. Not that he thought it possible to be too closely conformed to the divine law, but he strongly felt that, since he had been placed, by the providence of God, in such a position that people looked to him so narrowly,

* *Mirror of Parliament*, June 7, 1837.

and seemed to ask of him how they should regulate the details of domestic life on that holy day, he must not mislead them, but rather endeavour to fix attention on the commandment, by the strictest possible observance of it in small things as well as in great. Nothing, therefore, gave him more unfeigned regret, than when, through inadvertence, he gave the slightest occasion for any to charge him with shortcomings in the discharge of his duty.

The following incident, though it happened some time before this, may be here mentioned, to show how much he required to be on his guard against such misconstructions. Having been detained in London beyond his expectation, by having to preside at a public meeting, and being anxious to reach home, he was once beguiled into taking his passage to Glasgow in a steamer that started on the Saturday. Not having had his attention, as yet, sufficiently drawn to the subject, he had now an opportunity of witnessing with his own eyes the evils of a scheme by which, at the expense of depriving others of their Sabbath, and on pretence of starting and landing on a week-day, so many devote to travelling the day which they cannot employ in traffic. He was shocked to find that it was late on Saturday before the steamer began her voyage, and that, having gone down the river, she came to anchor for the night, and thus, in fact, started upon the Sabbath morning. Deeply did he regret the step he had so unwittingly taken; but ere he reached Galloway, the news had got before him, that "Sir Andrew had actually left London

on a Saturday evening, so that he must have started *almost* on the Sabbath morning." He met the accusation with his usual humility—gave his simple account of the circumstances that had led to it—frankly admitted its sinfulness—declared his resolution never again to repeat the act—and, at the same time, expressed his joy to find that the standard of Sabbath observance had so rapidly risen with his friends and neighbours, who had become all of a sudden so quick-sighted to the smallest deviations from it in practice, and whose cordial support he trusted he should now obtain, in his efforts to secure the Sabbath's rest for all their fellow-men.

But it would be endless to relate all the attacks of this sort to which he was perpetually subjected, by letter, from the press, and within the House. Anonymous letters (and many most abusive ones he received) he made it a rule never to read; newspaper attacks he never answered; but all such taunts seemed only to draw forth his meekness and forbearance, and his desire, if in aught he came short, to accept the reproof with thankfulness, and to profit by it.

During the seven years that Sir Andrew had now served in Parliament, he had not only made great progress in personal conformity to "the holy commandment," but had acquired, in virtue of his consistent and conscientious fidelity, no small degree of influence in the House. Conceal it as they might, there could be no doubt in the minds of honourable members, that on this question, entering so deeply

into the national faith, Sir Andrew was the faithful exponent of the religious feeling of the community. He seems to have been raised up as a public witness for God's truth, a living remembrancer of his Sabbath, called to hold up the requirements of his holy law in an assembly which "desired not the knowledge of his ways." "Be not afraid of their faces," was a favourite text of his, to strengthen himself against the looks and gestures that met him when he rose to plead his Master's cause. And none can have looked into the House of Commons, or listened to its debates, without being struck with wonder how, in an atmosphere so uncongenial, the courage could have been given him to stand forth, as he did on all occasions, in defence of the sacred rights of Heaven. To the pertinacity of his opponents, who lost no opportunity of expressing their contempt for the day of God, he opposed the pertinacity of a zeal ever ready to "testify" in its behalf. Let the following specimens, culled much at random from the recorded debates, suffice to illustrate what we refer to:—

Mr Wakley—"I cannot see any reason why the British Museum should not be open to the public on Sundays, for their amusement."

Sir Andrew Agnew—"The honourable member may see the strongest reason he can require in the commandment of God, which tells us to keep holy the Sabbath-day."

Mr Hawes—"I propose a bill prohibiting the opening of victualling-houses on the morning of Sunday till one o'clock."

Sir Andrew said—"The proposition would have the effect

of annihilating Sunday as a Sabbath from one o'clock, and he could not consent to such a proposition. The whole twenty-four hours of the Sabbath ought to be respected and guarded from desecration."

The Chancellor of the Exchequer (Mr Spring Rice) said —"He had been in the Zoological Gardens very often himself on Sundays."

Sir Andrew "considered this a desecration of the Sabbath. He had heard the opinion of the right honourable Chancellor of the Exchequer with surprise. It was one which he did not believe to be in conformity with the religious feelings of the great body of the people."

Mr Arthur Trevor—"The honourable baronet wants to inflict a perfect nuisance on the country at large; he wants to suppress the diffusion of intelligence throughout the empire [by closing the post-offices on Sabbath]. I hope the vote of the committee will convince him and the House of the utter fallaciousness and contemptible absurdity of such proceedings as this."

Sir Andrew Agnew—"I never concealed my opinion, that *there should be a general cessation of all labour on the Lord's day.* I think that in too many of the public departments much is done which should not be permitted to desecrate the Sabbath."*

While mainly occupied with the progress of his general bill, Sir Andrew was keenly alive to every subsidiary measure affecting the sanctity of the Sabbath. In April 6, 1837, we find him zealously pleading against the opening of the post-office on that day. He made it a rule, he said, never to frank

* *Mirror of Parliament*, 1837.

on Sabbath, and though his letters were almost innumerable, he found time to answer them all in the six days. On the 13th of April, he is refused a return of the number of persons employed in the post-office on Sundays, but obtains copy of correspondence on the detention of letters in London.* On the 5th of May, he proposes a clause to shut all country post-offices on Sabbath—a proposition so far in advance of the times, that the Chancellor of the Exchequer opposes it on the ground of "common sense," and Mr Trevor characterises it as "quite monstrous."

With regard to railway desecration of the Sabbath, then only beginning to excite apprehension, we find him equally on the alert. Having procured the insertion of a clause into the Glasgow, Paisley, and Ayr Railway, "not authorizing travelling on Sabbath," he was enabled to commence in Parliament the campaign which he afterwards carried on without its walls, against this tremendous inroad on the peace and purity of the Sabbath. In May, this year, he writes, in reference to a petition on this question with which he was entrusted by the General Assembly of the Church of Scotland:—

"The General Assembly have done me too much honour by sending a petition to my care regarding the observance of the Lord's day. The petition will greatly strengthen my

* "Correspondence between the Lords of the Treasury and the Postmaster-General, with reference to Proposal for passing Letters through London on the Sunday. Ordered by the House of Commons to be printed, 17th May 1837."

hands. It is my desire to fight every inch of ground in the good old cause of the Sabbath, trusting that, with the blessing of God, my friends in the country will continue to give support. But they must not be discouraged by defeats. Humanly speaking, it is only by such means that the morality of the country is aroused, and the national conscience enlightened."*

The proposed clause re-awakened the whole controversy; but, after a debate not distinguished by any new features, it was lost; as was also a motion made by Sir Andrew in June 15, 1837 (the last which he made in the House), for leave to bring in a bill "to declare that the use of railways on the Lord's day is contrary to the law of Scotland." On this occasion it seemed to be the determination of the House to deny to old Scotland any law whatever, separate and distinct from that of the rest of the kingdom; and Sir Andrew, justly astonished at this mode of reasoning, could only say, "that if the honourable gentlemen were right in the objections they had taken, then all the legal authorities which he had consulted must be wrong. Seeing, however, what was the feeling of the House, he would, with its leave, withdraw his motion."

He had now only to look forward, which he did with much anxiety mingled with hope, to the progress of his bill through the committee of the House. But, in the inscrutable providence of God, it was never destined to reach that stage. In June 1837, William IV. died, and was succeeded on the throne

* To the Rev. Dr Macfarlane, Renfrew.

by her present Majesty, Queen Victoria. This led to a dissolution of Parliament and a new election. Sir Andrew failed in securing his return to Parliament; and none having succeeded to his mission, possessed of sufficient courage or perseverance to prosecute the measure, his bold and unflinching BILL, on which so much labour had been expended, and which had successfully buffeted the storms and breakers of five sessions, was left like a stranded vessel high and dry on the beach, where it may be considered as still lying—a monument, at once, of the impulsive zeal of its author, and of the receding tide of a nation's piety.

CHAPTER XII.

SIR ANDREW'S LOSS OF HIS SEAT IN PARLIAMENT—SIR ANDREW AS A FATHER—CHURCH EXTENSION—THE SABBATH IN EDINBURGH.

1837—1839.

Sir Andrew had now served seven years in Parliament; and, all things considered, the wonder is, that he should, during that time, have so often come off successful in his contests for the representation of Wigtounshire. His moderate sentiments were not suited to please either of the two great contending parties, and his independent position, leading him to side with either as his judgment dictated, exposed him to censure from both. His private conduct corresponded too straitly with his public professions to gain him extensive popularity; for he courted no man, rich or poor—promised no favours—held out no alluring hopes; he simply declared his willingness to make known all just claims and expectations, and to give them all due attention; but farther than this he would not go. To ask favours would be to surrender his independence; and, much as he valued his seat in Parliament, he would often say, he valued his

independence more, and would never enter the House of Commons fettered by pledges or engagements of any kind. This was not the road to popularity; and yet, so long as his services were required in the sphere of a Christian senator, his seat was, by one means or another, providentially secured to him. Now, however, when he again presented himself to his constituents, after the death of William IV., renewing his former professions,* he was unexpectedly met by a combination of opposing forces, before which he found it expedient to yield. On the one hand, the whig party, dissatisfied with several of his votes as not going far enough in the direction of reform—while they "expressed their highest respect and esteem for the private worth and estimable qualities of Sir Andrew Agnew"—accused him, very gratuitously, of first "having *urged* his claims to the representation of this county on account of the share he took in the passing of the Reform Bill, and some other liberal measures, and thereby secured his seat in Parliament," and then of having "*shrunk* from the practical application of the principles he had advo-

* These, as propounded in his "Address to the Independent Electors of the County of Wigtoun," dated 6th July 1837, were, "to support the integrity of the three Estates of Parliament, the stability and efficiency of the Church, the reform of all abuses both in Church and State, carefully to consider every measure, by whomsoever brought forward, for that purpose, not being carried away by plausible appearances, but labouring to ascertain whether each measure were right in principle; and, if right in principle, still farther to consider whether the provisions were truly such as were calculated to work out that principle to the best effect, for establishing the security of our institutions, our trade, and our agricultural prosperity."

cated."* They, therefore, resolved on supporting Alexander Murray, Esq. of Broughton, as one more likely to represent their views. The tories, on the other hand, equally disappointed at finding Sir Andrew too much of a reformer for them, had fixed their eyes on his former opponent, James Blair, Esq. of Penningham, whose main recommendation was, that he was more decidedly conservative, and followed more faithfully in the wake of their party. Under these circumstances, convinced that, by persevering, he would only secure the defeat of himself and of Mr Blair, whose views on most subjects coincided with his own, Sir Andrew felt it his duty to give way to his more favoured rival, and withdraw from the contest for the county; and thus, the liberal party, who had abandoned him as a too cautious reformer, found themselves saddled with an out-and-out conservative. At the same time, complying with the desire of his friends, though against his own judgment, Sir Andrew offered himself to the *burghs* of Wigtoun. The time and circumstances were both unfavourable; and he found, when too late, that, trusting too far to fair promises, he had lost, for the present, all hopes of a seat in Parliament. With regard to the purity of Sir Andrew's motives, in the steps which led to this unfortunate issue, there can be but one opinion. He may be said, indeed, to have sacrificed his political prospects to his sincere zeal for the Protestant institutions of his country.

* Resolutions at a Meeting of the Electors of the County of Wigtoun, held at Glenluce, 17th July 1837.

On retiring from the contest, he said truly, that the only reason why a ministerial candidate had been brought forward to oppose him was, "that he had found it his duty to oppose such measures, or parts of measures, of his late Majesty's ministers, as, under the attractive name of reform in church and state, contained matter subversive of the principle of Scriptural Protestantism upon which our constitution is based."*

The following extracts, from a newspaper of the day, may give some idea of the state of feeling in the county at this exciting period:—

"In Wigtounshire, the contest, in county and burghs, is keener by far than it ever was in our day. As regards Sir Andrew Agnew, our impression is, that he might say to not a few—

'Deserted at my utmost need
By those my former bounty fed;'

and by and by we doubt not there will be *queer* revealments. Drawing him from the county at the eleventh hour, and starting him for the burghs, merely showed a wish to clear the way for Mr Blair; and furnishes another instance of those unprincipled coalitions which very generally defeat their own purpose."

"*Wigtoun Burgh Election—July* 29, 1837.—The nomination for this district of burghs took place at Wigtoun on Wednesday last, amidst an immense concourse of people, drawn together from the excitement of the unexpected contest. The respective candidates were attended to the hustings by their friends, and a number of county gentlemen appeared among the supporters of Sir Andrew Agnew. After the writ had been read, Lieutenant Thomas Taylor of Stranraer proposed Mr M'Taggart of Ardwell, the late

* Address to the Electors of the County of Wigtoun.

member. The nomination was hailed by the universal applause of the liberals. Colonel M'Douall of Stranraer nominated Sir Andrew Agnew, and was seconded by Dr Dalzell of Wigtoun. It was understood that Stair Stewart, Esq. of Physgill, would have taken the duty upon him, but that gentleman did not arrive in time. The two candidates briefly addressed the meeting; and, on a show of hands being taken, it was declared to be in favour of Mr M'Taggart. A poll was in consequence demanded for Sir Andrew Agnew, and Friday appointed for the trial of strength.

"The most intense anxiety prevailed in the interval between the nomination and the polling; and on Friday the favourable result to the reform cause was received with gratulation by every liberal in the district.

CLOSE OF THE POLL.

For Sir Andrew Agnew	123
For Mr M'Taggart	157
Majority for Mr M'Taggart	34

The political career of the Knight of Lochnaw is thus closed —aye, closed for ever!"*

It cannot be denied that the closing of Sir Andrew's parliamentary career, thus so truly though heartlessly predicted, was to himself, as well as his numerous friends, in the first instance at least, a severe and deeply felt disappointment. Considering the great work on which he had embarked, it could not be otherwise. Just as success had dawned on his efforts in Parliament, as if to urge and bear him onward, the cause is taken from his hands and given to others! His favourite bill had reached that stage to which he had so fondly and anxiously looked forward, when, the principle having been carried, he had

* *Dumfries Courier*, July 25 and 29, 1837.

only to watch over its application to details; and now, at such a critical period, to be snatched away, by a kind of a political death, from the child of his hopes, his pains, and his prayers, was a trial to his faith and his feelings, the keenness of which few besides himself could appreciate. But the disappointment was borne with his usual equanimity. Discerning in it a higher hand than that of man, he bowed to the divine will, not simply with submission, but with entire acquiescence, striving to trace the designs of God in the arrangement, and still following, with prayerful anxiety, the cause dearest to his heart. To such as blamed him with political inconsistency, he could vindicate himself with becoming spirit;—to those who sympathised with him in his holy enterprise, he pours out the natural regrets of a chastened heart.

TO SIR JOHN H. DALRYMPLE, BART. (NOW EARL OF STAIR.)

"LOCHNAW CASTLE, 1*st September* 1837.

"DEAR SIR JOHN,—I was absent from home visiting my son in Ireland, when your letter of the 14th August arrived here. I beg to thank you for it; but I should not have troubled you again at this moment, except for the wish to say—in reference to your remarks on my former support of the Reform Bill, and my strenuous opposition to such parts of the measures of his late Majesty's government as had, in my humble judgment, a tendency to undermine the basis of our institutions, that is, our Scriptural Protestantism—that my support of the one, and my opposition to the other, was, to my understanding, perfectly consistent. I was aware that you did not agree with me in this opinion, and therefore I did not expect your support at the late election; and my letter addressed to you was rather intended as a mark of my

respect, which I endeavoured therein to express, and as such, I am sure you have the goodness to accept it.

"A general adherence to any party in the state, I never gave; but, on the contrary, I always declared that an independent seat alone I should either value or accept. Pardon me for obtruding this unnecessary reply, now that I have retired to the obscurity of private life.—I have the honour to be, dear Sir John, yours, very faithfully,

"ANDREW AGNEW."

TO THE REV. WILLIAM LEEKE.

"LOCHNAW CASTLE, *July* 31, 1837.

"MY DEAR SIR,—My race is run. I had started for this county, and was opposed by a ministerial candidate. But thereafter a conservative, powerfully supported, came into the field. I felt it a duty to withdraw, and offer my support to the latter, with the hope of securing the defeat of the whig-radical. Whether I judged wisely, the present week will determine. For myself, I contested our boroughs, and on Friday I was defeated by a majority of 34. After seven years of parliamentary labour, my military service is over—my sword become a ploughshare! Doubtless 'rest' is wisely ordered; but there are many friends in the United Kingdom with whom, in mind, I have of late years been in constant contact. This total separation is somewhat abrupt; nor can I yet imagine the extent of the privation. But many duties, domestic and provincial, surround me; and I believe, in the simplicity of sincerity, that 'it is the Lord; let Him do what seemeth to Him good!'"

On hearing the news of Sir Andrew's defeat, his friend, Mr Rochfort Clarke, writes as follows:—

"CHESTERTON LODGE, *August* 3, 1837.

"MY DEAR SIR ANDREW AGNEW,—We received what was to us the very painful intelligence of the loss of your election, when we were in the midst of our packing and pre-

paring for our annual remove. In addition to all I feel on public grounds, I assure you both my dear wife and myself feel very deeply the loss to our family circle;* and the many, many associations, connected with the recollection of our years of warfare under the only one Captain of our salvation, so fill my mind, as to render it difficult to look steadily forward to any future plan of operations. All this while our wise, and merciful, and loving Father remains the same; like Jonah, we lament the perishing of our gourd, but He remains the same. But still I cannot bring my mind to look forward, or if I look forward, I see nothing but a blank as regards that field in which I followed you as a labourer. Lady Agnew, no doubt, felt sadly disappointed, and the children were as sorry as they could be. B—— took it to heart, as you may suppose, and cried every now and then about it. As for me, I was obliged to go about my business; but I am not satisfied with the tories of Wigtounshire. Surely we have cause to bless the name of that Lord who led us to work, while it was day, such work as ours may be. Blessed be His name that He led us away *always* from listening to those who would have had us waste the last years in partial measures. That gracious God has pledged His word, that what we have sowed we shall also reap. Rest assured, that you shall see the harvest by and by. But perhaps you are not disposed to sit still, but rather to inquire of the Lord, 'What wilt thou have me to do?' He has turned us into another field, and we cannot be very well-disposed servants, if we can only work in the field of our

* Sir Andrew, when in London, in the absence of his own family, was much with that of Mr Rochfort Clarke. Here he found a delightful home and congenial society. He took a lively interest in every member of the household; and all of them, from the highest to the lowest, retain the most affectionate remembrances of the singularly kind, courteous, and agreeable guest, who seemed "so naturally to care for their state."

own choosing. Let us pray to Him day and night that He will show us how best to serve Him, and glorify His name in the station into which He has now called us."

To this consoling letter, Sir Andrew replies:—

"28*th November* 1837.

"MY DEAR FRIEND,—Many thanks for your most interesting letter of the 22d, and for your very gratifying expressions of Christian affection, to which I respond in all cordiality,—looking back with much thankfulness to the days in which we were privileged to co-operate delightedly in the path of the Lord's commandments, when we were driven by experience to the conclusion, that to 'walk at liberty' we must 'seek His precepts.' I might be tempted to repine at our being laid aside, did I not see (through a glass darkly) the wisdom of such an arrangement. Had we been in the front rank, we must have made our stand on the precise ground to which, technically, we had attained last session; and we must have called upon the House to go forward. But forward they would not, and could not go; for it is obvious that they were not prepared. The wonder was, that they had advanced so fast as they did. It is further obvious, that they are now to have their minds exercised by a different discipline, and by other leaders, to whom we can confidently bid God speed! And it is well that others are appointed to the work, rather than that we, by seeming to shift our ground, should bewilder the minds of our friends.

"There is nothing to prevent our doing our work, by recalling the public mind to the fact, that our general principle *was carried* by the second reading, and by calling upon all to petition as formerly, 'that all their fellow-subjects may have the opportunity of observing the Lord's day.' For, as I understand it, *four bills* will be moved for, so framed as to comprehend the whole question, and thus throwing upon

the House the responsibility of rejecting one or more parts of the whole; and thus in fact anticipating, at the first stage, what they would inevitably do in committee. Not only may this course keep us in the right, who are out of the House, but our friends in the House also.

"Pray, consult on this view with that man of God, Plumptre, who has it in his heart to do His will. In consistency with his former support of my bill, I do not see how he can stand his ground (against the charge of inconsistency, which the *infidels* will pour in upon him), until he has given *them* the opportunity of considering the whole, by bringing the whole question forward, whether in one bill, or in four or more bills. My chief anxiety at this moment is, that the question may be brought before the House in such a shape, that we may petition in the same terms as in former years."

If any thing were wanting to prove the single-hearted and disinterested zeal of Sir Andrew, in his advocacy of the Sabbath, this letter alone would suffice to remove every suspicion. There is something of the moral sublime in the attitude which he now assumed. Instead of ceasing to take an interest in the question, when he could no longer act as its recognised leader in Parliament, he manifests the same anxiety to maintain it in all its integrity, and loses sight of his own disappointment in his confidence that all would work together for the final triumph of the sacred cause. None of his opponents, it appears, could be more sensible than Sir Andrew himself of the hopelessness of immediate success in his Sabbath legislation; and yet he did not consider this as an intimation that it was no longer his duty to persevere, nor did he sustain it as an excuse for aban-

doning his high position. And what could be finer than the spirit displayed in the policy he recommends? No time is lost in vain repinings—no disposition shown to accept of the incense offered to vanity by fond friends, lamenting the hopes blighted by the loss of a representative with whom alone they could thoroughly sympathise and cordially co-operate. On the contrary, he urges them to transfer to others the confidence which they had so willingly reposed in himself. Like Paul, he could say, "I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved."* This appears from the whole tenor of his correspondence at this period. Mr Plumptre having introduced a bill, in February 1838, "to prevent Sunday trading," he writes as follows:—

TO THE REV. WILLIAM LEEKE.

"*April* 20, 1838.

MY DEAR SIR,—I was a good deal startled on reading in your letter, of your *not* sending petitions from Derbyshire, in support of Mr Plumptre's Lord's-day bill. Is this right? Should not that first of good men be well supported? Although he does not personate our principle, by asking *all* which that principle, in being carried out into practice, may require, yet we know that however limited his demands in the bill now before Parliament may be, the battle will be fought by him on Christian ground. Doubtless, you have your own consistency to take care of; for 'if the trumpet give an uncertain sound, who (thereafter) will prepare himself to the battle?' But cannot you so frame a petition as to express the extent, and at the same time

* 2 Cor. xii. 15.

record your own views, by enumerating the amendments which you desire to see introduced in committee? First, our friends in the House of Commons should have reiterated again and again the fact, that after the House had 'deliberated' for five years, we DID at last carry our principle, and from that point should they have started. Secondly, it was our constant duty to extend the term 'trading,' and care should be taken not to narrow that term. Now all this might be expressed in your petitions,—enlightening the House, while protesting that any thing short of perfection would be deemed but an instalment. Somehow or other, our excellent friend should be supported, for we owe him a large debt of gratitude for past services, and but for him the question would now be asleep: at least, I know not who else would have done even as much as he is doing."*

The regrets occasioned by the loss of Sir Andrew's seat in Parliament were not confined to the bosoms of his personal friends. The disappointment was

* The fate of Mr Plumptre's bill did not differ materially from that of the other bills on this subject brought before Parliament. In March 1838, it arrived at a second reading; but on being sent down to committee, it met with so much opposition, that, on the recommendation of Sir Robert Peel, it was re-committed, with the view of making certain amendments on it, to render it less objectionable. On the 20th of June, however, when again submitted to the committee, the opposition was so virulent and pertinacious, that Mr Plumptre consented to its postponement *sine die*. On this occasion, Sir T. Freemantle observed, "That there was a strange inconsistency in the conduct of those honourable members who opposed this bill. When Sir A. Agnew brought in his bill, they said that if a measure was brought forward for the purpose of suppressing Sunday trading, and without any vexatious restrictions, they would support such a measure; and now that a bill was introduced, carrying into effect their views, they turned round upon the honourable member, and insisted on throwing out his bill, or on inserting words which would prevent it from passing into a law."—*Record*, June 21, 1838.

deeply felt by that wide-spread circle which his zeal in the Sabbath cause had gathered around him. From all parts of the country, from Scottish synods and English associations, wherever the sound religious feeling of the people could find a vent, expressions of regret for the want of such a conscientious and unflinching standard-bearer in the House of Commons, mingled with acknowledgments of his past services, poured in upon him. Among these we may particularly notice the Lord's-Day Society of London, the committee of which not only passed resolutions, "acknowledging the valuable exertions made by Sir Andrew," which they believed had been blessed "as the means of awakening in Parliament, and throughout the kingdom, an attention to the subject which promises, under the divine blessing, to issue in such a recognition of the Sabbath as should ever distinguish a Christian nation," and expressing their regret at his having been for the present debarred from continuing his efforts in Parliament; but they addressed a letter to Sir Andrew embodying these feelings, which was published in the newspapers. In this letter they explain, at considerable length, the grounds on which they consider themselves, with the public at large, deeply indebted to him; and congratulate him on the important results of his labours, of his courage, of his faith, and of his patience,—results, they say, "more important in our estimation than if your first attempt had succeeded with the legislature."

To this gratifying testimonial Sir Andrew replied

in a corresponding spirit, disclaiming, with his wonted modesty, all personal credit for the results they had referred to. "I could wish," he says, "that I had it in my power to render suitable thanks to all the varied classes of society to whom I am so deeply indebted; but to none am I bound MORE emphatically to make my acknowledgment for prompt, efficient, unwearied, well-sustained and cordial co-operation, than to your society." After giving a succinct history of the steps which he had been led to take in the cause of the Sabbath, he thus concludes this interesting communication:—

"I am laid aside; but, in my retirement, your letter has awakened many grateful recollections of our former co-operation as instruments in this great work; and the best return which, in gratitude to Almighty God, I can make, is ardently to pray to Him that you may be enabled to persevere in the course in which you have hitherto been sustained. As you have acknowledged the Lord God in all your ways, He will direct your paths in His own way—raising up suitable instruments for His work, both in and out of Parliament. Nor will you be discouraged, should some seeming difficulties arise, knowing that when a few short years shall have passed away, that alone will be worthy of remembrance which is in perfect accordance with the divine commandment, which is exceeding broad."

Released from his parliamentary labours, Sir Andrew now found himself at leisure to devote himself to those "many duties, domestic and provincial," which, he says, surrounded him. In the discharge of his paternal duties, few fathers could be more

affectionate, and few more exemplary. We have already seen the impression produced upon strangers, who witnessed with delight his domestic character. In every relation of life, the loveliness of Sir Andrew's character shone very conspicuous. But the image of him, about this period, treasured up in the recollections of his friends with the richest halo surrounding it, is that of the father, seated on Sabbath evening, with his bright-haired and beautiful children clustering around him, and clambering upon him, while he was reading to them the "*Pilgrim's Progress.*" A better attestation still is to be found in the lively reminiscences of his surviving children, who vie with each other in testifying the unmingled respect, gratitude, and affection, with which they cherish the memory of the most conscientious, and at the same time the most indulgent of parents. One or two of these filial tributes we may take the liberty of presenting to our readers:—

"I cannot," says one of them, "give any recollections of my dear father which are not familiar to all of us. I think he always acted towards his children on the maxim, 'Example is better than precept;' for he seldom gave us great lectures, and we learned, I think, to do right by imitating his example more than by listening to wise admonitions. He always urged upon us, 'Whatever you do, do it well. Even the smallest matters, if they were worth doing at all, were worthy of being done well.' This applied to all the details of business and of life, great or small. It applied to the folding of a letter or to the adorning of the person. 'Always be doing something,' was a precept which we often required to be reminded of. 'If you cannot always be busy,

at least you need never be idle. Provide yourself with a variety of occupations; have several books in hand; let minor matters fill up the intervals between the more important.'

"My father had very high ideas of family religion. He never was so angry with me as when I was late for prayers in the morning. He very often remarked upon God revealing himself, and bestowing the blessings of his salvation upon families; and alluded to Abraham, that what he was most highly commended for was, that 'he would command his children and his household to walk in the fear of the Lord.'

"He never approved of indulging in any thing that hurt the feelings of others, or any amusement that was obtained at the expense of another's feelings. In discussion, he avoided all expressions or hard words that might be offensive to his opponent, knowing that, by wilfully offending the feelings of an adversary, you prejudice him against you. He turns away, saying, 'That is an abusive fellow;' and he will not give a candid attention to your statements and arguments. Though my father delighted in humour, he did not like any thing ill-natured. He characterised Irish humour as the playing with ideas; English, as playing with words; Scotch, as playing with the feelings. I think he preferred and delighted most in Irish humour, as being most genuine. The Scotch humour he disliked, when it became, as sometimes it did, a heartless trifling with the feelings of others.

"My father felt very strongly that it was the duty of the Church and of individual Christians, to 'maintain a testimony;' and that, therefore, in their contendings for what was true and right, their duty was quite independent of the prospect of success. It was a favourite maxim with him, —'Duty is ours; the event is God's.'"

"A few little recollections of my beloved father," says

another of the family, "sometimes come to mind, and are precious to me, though perhaps to others they may seem trifling. One thing I particularly remember is, the consideration he had for the feelings of others. He never enjoyed a joke that wounded or played with the feelings of any present. One of his favourite and oft-repeated texts was, 'Be pitiful, be courteous.' Also, he very much objected to making use of Scripture language in jest. I have heard him check those that did it, saying, it was 'jesting that was not convenient.'

"Seldom a Sabbath comes round that I do not think of him, and of how anxious he was that it should be kept holy, and that his man-servant and maid-servant should rest as well as himself, according to the commandment. This appeared in the rules he made that no work should be done that could be accomplished the day before, or deferred till the Monday following. For instance, all cooking was to be done on Saturday, except the health of any of the party required something warm; or, as he used to say, 'Bake that ye will bake to-day, and seethe that ye will seethe;' and he himself, as long as I can remember, never took any thing that had been cooked on the Sabbath. The servants were not permitted to wait at table; but, every thing being put down at once, as at luncheon, each one could wait on themselves, or were attended to by the younger members of the family. All washing and cleaning of dishes and plate, he desired should be deferred, as far as possible, till Monday. Shoes and clothes were always brushed on Saturday evening; and, to save the housemaid work, we always in winter made the dining-room the sitting-room. This room was prepared on Saturday evening, and the fire laid ready to light. In the country it was necessary to take out the carriage, as some of the family could not walk so far as the church; but he himself *never* went in it, and the wettest day walked the

two miles and back. He was very particular that the carriage should start in time to let the coachman in for the beginning of the service; and he would not suffer him to leave church till after the blessing was pronounced, as he said the service was as much for one class as another. The harness and carriage were not cleaned till the day following.

"But he did not only attend to outward observances. He was as desirous that he and all should be in a frame of mind suitable to the Sabbath. To help to promote this, and to keep the conversation from wandering to worldly subjects, he used to have a book open beside him on the breakfast-table, and read portions from time to time, or handed it to the one first done. For a time he read, every morning at breakfast, a little book called 'Daily Meditations;' and my sister and I were expected to look over it beforehand, so that, when he came to a quotation from Scripture, we might be able to tell him the chapter and verse. I remember also that he did not like us hurriedly to engage in the exercises of family worship, or to go on with our work till the last moment after the prayer-bell had rung; but would kindly remind us to lay aside whatever we were engaged with."

While thus tenderly conscientious in regard to religious duties, Sir Andrew was far from laying down any rigid rules in regard to ordinary life. Singularly indulgent to the young, he avoided every thing that might frighten them from the paths of righteousness and peace. On first going to London, his elder boys having reached the ages of twelve and thirteen, he once more made, on their account, the experiment which he had before tried for himself. He thought they would naturally wish to see and judge for themselves of such places of amusement as Astley's, Sadler's Wells, and Covent Gar-

den; and he once accompanied them to the latter theatre. One visit was, however, sufficient. He found, as an eminent Christian once said, that "either he was changed, or all the world was changed." Every thing appeared in a new light to him, and he remarked, "I do not understand how it was, that when I formerly attended such things, they did not strike me in the same way. I must surely have been more occupied with the party that I went with than with the proceedings on the stage; for do you know that actually the main thing in the play I witnessed with my boys was just a low piece of intrigue, most revolting to good taste; and the attempt at concealment of vice, with the discovery made at last, constituted the whole interest of the piece; while any allusion to morality or better feelings seemed so out of place as only to make it worse. Of the characters that frequent such places," he continued, "I was aware, and felt it to be an argument against them; but I had certainly forgot the depraved and revolting nature of the performances themselves. I shall never go again myself, and far less take my children to such places."

Thus did Sir Andrew bring up his family; maintaining the most perfect order, and "having his children in subjection with all gravity," and yet all with so much tenderness, and gentleness, and playfulness in his manner, that the reins of authority were hardly felt, and restraint was converted into recreation. Combined with this, there was a remarkable sagacity and knowledge of human nature,

which enabled him to give the most useful advice to all around him, to regulate them in their intercourse with the world. Of this the following, suggested by a pamphlet on his own side of the question, may serve as a specimen :—

"I remember my father remarking to me," says one of his sons, "that 'it was peculiarly offensive to an opponent to quote stigmatized expressions of his own within inverted commas, thus *fixing down* upon him sentiments which he would be glad to forget, and making an enemy of him through the ordinary motive of obstinacy, dignified by the name of consistency.' He never quoted words within inverted commas, unless they were creditable to his correspondent or adversary. He used to say, that on such topics as Sabbath observance, 'objectors were elevated by discussion;' but that, if you entered into explanatory statements, though your opponent might not at the moment profess conviction, yet, when he might next talk on the subject with some one else, he might argue with him on your side, enlightened by your information, unconscious that it is your authority on which he is relying in his statements, and quite forgetful of his own previous ignorance. As an instance, he once told me, that, finding an intimate friend ill-informed on the church controversy, he entered into some explanations, without however convincing him. Yet, very soon after, he was amused to hear his friend correcting another, who was venting ignorant abuse on the non-intrusion party, saying, 'You mistake them; that is not what they claim; what they say is this'—and so gave him some of Sir Andrew's facts, as if they had long ago found their way spontaneously into his own mind."

The following anecdote* was once told by Sir An-

* Communicated by the Rev. Andrew Urquhart, Portpatrick.

drew to enforce an unhesitating manliness on the part of Christians in stating, with courtesy but distinctly, the religious principles which guided their practice:—

"A gentleman met another one Saturday, who invited him to dine with him on the day following. The answer was, 'I cannot accept your kind invitation for to-morrow; for I never dine out on Sabbaths.' Some years afterwards, the same gentleman was travelling in a coach, and opposite to him sat another, intently perusing a book, who no sooner looked up than he recognised him, and, after the ordinary salutation, said, 'This is a book which I once did not much value, and I am indebted to you for having turned my thoughts to it. It is the Bible.' 'Indeed!' said the other, 'I do not remember.' 'Most probably not,' was the reply; 'but I once asked you to dine with me on a Sabbath, and I was not a little annoyed by your assigning as the reason for your declining, that you never dined out on Sabbaths. But the more I felt irritated, when the incident recurred to me, the more it fixed itself on my mind, till, at length, it led to an inquiry which, by the blessing of God, issued in a blessed change.'"

Sir Andrew's prudence and success in the management of his family, led his friends frequently to consult him for advice in such matters; and the following letter, on account of its sound sense, as well as being highly characteristic of the writer, deserves insertion:—

TO MARK STEWART, ESQ.

"LOCHNAW CASTLE, *July* 3, 1845.

"MY DEAR MARK,—I am much flattered by your consulting my opinion on the education of your sons. I have

detained your note for a day, in order to give the more wisdom to my reply; and now, after mature consideration, the wisest thing I can say is, that a great deal might be said on both sides; and if I might be allowed to stop there, you would think me a perfect Solon. On the side of home education, turn to Cowper's poems, and having got his 'Review of Schools' by heart, you may then, on the other side, remember, first, that he was an old bachelor; second, that the 'better management,' which his last line speaks of,* may perhaps have been brought about by the moral influence of his poetry, which was great in its day.

"The amiable tractability of your own boys, which you describe, is a valuable element and inducement to try the home experiment; for all our wisest plans are at best *experiments*, humanly speaking; and I am not prepared to advise you, dogmatically, to part with your boys. But, to refer to your own plan and its practicability, can you *get* such a well-educated English tutor as you describe? If you can, it might be well to try the experiment for a year. I do not know where you can get him. For love or money, men cannot be found in England to supply the cravings of church extension; and I know no other class but divinity students who are wont to take such situations. Even in Scotland, where tutors *were* abundant, we could not obtain such last year, and by this difficulty were finally driven to sending our boys to school. But you can inquire. My experience with my first batch of boys extinguished my small-school theory; so, having last year made many inquiries, and visited some, and got perplexed, I was very much determined in my choice by the part that my friends,

* "Yet, backward as they are, and long have been,
To cultivate and keep the morals clean,
(Forgive the crime) I wish them, I confess,
Or *better managed*, or encouraged less."
—COWPER'S *Tirocinium; or, Review of Schools.*

Mr and Mrs W—— (who are most anxious about their children, who had inquired every where, and were ready and willing to go any where to live near their boys), had finally ventured on the ——— School; and Dr D——, and all the good men of the neighbourhood, approved of it. I have had every reason to be satisfied; and the boys are at this moment very well and happy, enjoying home, which they have learned the value of. Nothing but a few months at school can teach that there is nothing like home. And no doubt the temperament, and the temper, and the nerves, and the character, are all strengthened by the collision with the many of the same age. Evils there may be, and must be every where, both in the schools, and in the hearts of masters and pupils. Nobody knew this better than Cowper; and the same evil heart will betimes work itself out at home; but this was no part of his poem to tell, or, being an old bachelor, he may have forgotten. It would be impossible to say whether one and the same boy would have got on better at home or at school, there are such diversities of gifts, and talents, and dispositions. When —— first went up to England, his first master assured me that he had never met with a boy of his age so well grounded in Latin grammar; but I have no doubt he would have been as well grounded at a public school, having a 'talent' for it, as was shown by his tutor here having, against my wishes, kept him back in Greek; so that at Blackheath he had to go into the lowest Greek class, but very soon rose to his level. Excuse this paternal vanity, by way of illustration.

"With this preface, my 'deliverance' (to speak in the language of Dr Chalmers) is, if you can get a tutor, get him. If you want to know all I know about schools, come up here and question it out of me. But, as the judge subjoins his 'Note,' so do I. *Note.*—In seeking an English tutor, *beware of young Rome,* who goeth about every where seeking whom he may destroy. And as I cannot get over my

old habit of enclosing Tracts for the Times, please to excuse the enclosed.—Believe me, your very affectionate cousin,

"ANDREW AGNEW."

But it was not in Sir Andrew's nature to limit his exertions to "those of his own house." His restless philanthropy, ever on the outlook for a larger sphere of usefulness, led him to interest himself in schemes for supplying the spiritual destitution of his neighbourhood. He now found a more favourable opportunity for carrying into effect his long-cherished project of providing additional church accommodation for the inhabitants of the district. The parish of Leswalt, in which Lochnaw is situated, extends to Stranraer, being seven miles long by six in breadth; and though much had been done by several denominations of dissenters to supply the deficiency, no suitable provision had been made in the Established Church for many who nominally belonged to it, and were entitled by law to accommodation. In 1838, Dr Chalmers, whose whole energies were at that time given to the cause of church extension, having one day expressed, in Sir Andrew's company, his desire to follow the example of Dr Duff, and visit the different presbyteries, with the view of exciting a general interest in the cause, Sir Andrew invited him to commence with Wigtounshire. With this the Doctor complied, and Sir Andrew accompanied him in his interesting tour. After they had parted, Dr Chalmers addressed a letter to him, dated Lochryan, August 31, 1838, from which we give an extract:—

"Before I close, I cannot adequately express the deep sense I have of your great kindness and liberality to myself. It is a very great contribution you have made to our cause, that from the moment of my touching Stranraer to the moment of my leaving it, you have franked and taken charge of the whole intermediate locomotion, comprising two presbyteries. After you had done so much, I did not object to your settling with the driver at Glenluce, so as that there might be no exception to the munificence of such a help to me through so large a tract of country. But, after you had done so much, you should have done no more; and allow me to say, that it was ultra or beyond all that ought to have been done, that you should propose to bear any part of my expenses after leaving Stranraer. When Mr Symington told me that you insisted on settling for the chaise-hire to Cairnryan, I felt doubly ashamed of all your goodness to me, though doubly grateful for your kind feelings, both to myself and to the great object of church extension in Scotland.

"Will you forgive me if I intreat that you will not exceed in your public liberalities; for my impression is—and I state it frankly—that your disposition is to encroach on the duty that a man owes to those of his own household. Do indulge me in the freedom I use. You have done more for our cause by your testimony and personal countenance, than you could have done by any pecuniary contribution. It is to the multiplication of subscribers, and not to the enlargement of subscriptions, that I look for the increase of our means."

Adverting to this visit, at a meeting of the Tradesmen's Church Extension Society, held in the Assembly Rooms, Edinburgh, 14th November 1838, Sir Andrew said:—

"Being here as the guest of the tradesmen of Edinburgh, it may not be unacceptable if I report to them the attach-

ment of the people to the Church of Scotland in that part of the country where I usually reside. In Wigtounshire, we had lately the honour of a visit from your much-honoured townsman—may I call him your fellow-workman? (the honourable baronet was here interrupted by loud cheers)—the Rev. Dr Chalmers, whose cordial reception nothing could exceed during the two successive weeks in which he visited our two presbyteries. I had the privilege of being constantly present when he delivered several addresses, both to our presbyteries and other bodies; and never was a lecturer on controverted points received with so profound an attention. Not a sound of disapprobation was heard, although men of all opinions and many opponents were present. Even when his ardent friends gave vent aloud to their approbation, not a murmur was heard to interrupt the apparently universal applause. Nor could it be otherwise, while speaking sentiments of Christian philanthropy to the descendants of the west country whigs of the seventeenth century—the men who suffered more than any other in Scotland in the cause of gospel liberty (loud cheers), and whose politics, if they had any secular politics, were, like ours of this evening, forced upon them by circumstances over which they had no control, while standing up for the integrity of the doctrine and discipline of the Church of Scotland." (Cheers.)

In these efforts, Sir Andrew enjoyed the able and cordial co-operation of his friend General M'Douall, whose name we rejoice to connect with that of Sir Andrew; for they laboured together in every good word and work, and were animated by the same spirit, as they are now, we doubt not, reaping together the fruits of their "works and labours of love." This good old veteran, who had spent many years honourably in the service of his country, and

was now devoting the evening of his days to works of charity and piety, entered warmly into Sir Andrew's schemes for supplying the spiritual destitution of his neighbourhood, settled himself in the neglected locality, and generously contributed to the cause.*

In the winter of 1838, Sir Andrew removed, with his family, to Edinburgh; and here he commenced that system of active agitation in favour of the Sabbath, and against the various forms of its desecration, in which the latter years of his life were spent. The first subject which attracted his notice, was the gross, and (as the case of London proves, beyond all controversy) most gratuitous and unnecessary desecration of the day in the Post-office. A strong expression of public apprehension having been manifested lest the rest of the Sabbath might be violated by the opening of the London Post-office on the Lord's day, he immediately foresaw the fatal effect which the silencing of this strong but solitary testimony for the Sabbath might have on the general question of its observance. By personal inquiries at head-quarters, Sir Andrew discovered that, "in all Scotland the numbers who profane the Sabbath by following their ordinary calling on the Lord's day, in connection with the Post-office departments, are upwards of five thousand." Having convened a hundred gentlemen in Edinburgh, on the 14th of

* I regret that want of space prevents me from here introducing some interesting details of Sir Andrew's exertions in this cause, kindly furnished by the Rev. Andrew Urquhart, of Portpatrick.

December 1838, he announced this fact, much to their astonishment; and the consequence was, that a memorial, numerously signed by gentlemen of all professions, was immediately transmitted to the Commissioners of Her Majesty's Treasury, sympathizing with the movement in London; and a crowded public meeting was held, January 12, 1839, when an association was formed, called "The Scottish Society for Promoting the Due Observance of the Lord's Day." On this occasion, Sir Andrew was called to the chair, and, excepting perhaps the night on which the second reading of his bill was passed in the Commons, we may truly say this was one of the happiest hours of his life. Surrounded by friends of all denominations, all eager to aid in the Sabbath movement, he was now, in his own beloved land, called to preside over the formation of a society, founded on an acknowledgment of the divine authority of the Lord's day. After an interesting address, in which he alluded to the progress already made in promoting the sanctification of the Sabbath, and the necessity of guarding against the threatened invasion of Sabbath-breaking customs from England by the railways, Sir Andrew read to the meeting the following letter from Dr Chalmers:—

"DEAR SIR ANDREW,—I cannot possibly attend the meeting to be held on Monday night. I need not assure you how desirous I am for the fulfilment of its object—a better observance of the Sabbath, and a prevention, in every right and practical way, of all those desecrations which, in whatever country they obtain a footing, never fail both to

indicate and to augment the irreligion, and, by consequence, the immorality of the people.

"And, in connection with this subject, I cannot but lament the manifold adverse influences which are now in operation against the Christianity of the working classes. Every encroachment on the sacredness of the Sabbath is an encroachment on their best and highest interests, even in this world as well as in that which is to come. We have only to imagine that, by successive inroads, our people are at length brought, as in France, to work alike on the Sabbath and on week days. It is a well-known economic law, that even in infant, or in rapidly progressive countries, every addition to the quantity of work is attended by a corresponding reduction in the rate of wages; and this will infallibly happen, whether the increase arises from an additional number of workmen, or an additional number of work days. If ever the seventh day shall come into competition with the other six, for common week-day employment, it will as effectually overstock the labour market as if a seventh man were to come into competition with every six men all over the empire, and so bring down universally the recompense for labour. In other words, the population, doomed to incessant toil, as they already are in some trades, both in the French and British capitals, will not thereby earn a greater amount of wages than before. Their condition in respect of income will be as depressed as ever; and, over and above, they will have been cheated of their Sabbath.

"I am sensible that this is but an inferior and secondary view of the question; and yet it is of importance that it should be understood, were it for nothing else than to evince the benevolent character of your enterprise, and that the cause on which you have embarked involves the most precious rights of the poor man and the labourer.

"But, after all, your best and highest ground is the com-

mandment of God. That the Sabbath law is not of temporary obligation, like the rites and ceremonies of the older economy, is obvious from the place which it holds in the Decalogue—that unrepealed code of religion and morality—where it stands enshrined among those duties to God upon the one side, and those duties to man upon the other, which, all of them, are of immutable and everlasting obligation.—I have the honour to be, &c.

"THOMAS CHALMERS."

The amount of personal labour performed by Sir Andrew at this period, in prosecuting the Sabbath cause, is almost incredible. His name appears first in the lists of the committees of *all* the auxiliaries of this society, amounting, in 1840, to twelve. But this was no mere honorary connection. These auxiliaries, in fact, owed their origin to his unremitting exertions, by correspondence and personal intercourse. He attended all their meetings, and was the moving spring of all their operations. He corresponded on behalf of the society, using it as a vantage-ground from which he launched his missives in all directions; and he was indefatigable in the collection of needful statistics. To diminish the numbers of those who, according to the too true evidence of Sir Edward Lees, crowded in unseemly mobs for their letters on Sabbath after Sabbath, he waited personally upon all the managers of the Edinburgh banks; and, though the plan was at first pronounced impracticable, yet he had the satisfaction of seeing note after note coming in, announcing to him one bank after another discontinuing the practice of sending for their letters on that day, till, with

one solitary exception, the whole had given in their accession. At the same time, he had numerous interviews and extensive correspondence with medical gentlemen and apothecaries, as to closing the druggist shops to the general public, and limiting the business to the cases of those who, under the pressure of necessity, should ring a door-bell placed outside each shop. Resolutions were proposed and carried at a meeting of the medical profession, in favour of this movement, and the apothecaries agreed to try the experiment of the "Sabbath bell."* Sabbath funerals, so often productive of unseemly excesses, also occupied a considerable share of his attention; and though the custom was found too deeply rooted and intertwined with feelings of delicate texture, to be wholly given up, he succeeded in greatly abating its prevalence. In short, nothing was too minute in his eyes that needlessly trenched on the sanctity of the day, or went to deprive of its rest any class of persons, however high or humble their occupations, from the Medical Board and the New Club down to bakers and milkmaids. The

* In a letter addressed to Dr Hunter, President of the Royal College of Surgeons, Sir Andrew—after submitting to him the statistics which had come to his knowledge during his inquiries, such as that there were in Edinburgh about 64 druggists' shops, and about 203 persons employed one way or another in the sale of drugs on Sabbath, and that nine-tenths of the articles sold by them were not medicinal—reminded the Doctor of his favourite case, "the Dundee Barber," and quotes the remark made on it by Lord Brougham:—"Gain is the object of the master; he keeps his shop open for hire, and I have yet to know that this comes within the description of an act of necessity and mercy, where the shop is kept open for the gain of the party opening it."

payment of wages, too, on the morning of some earlier day of the week than Saturday, was a point to which he bent many of his exertions, having, he said, "by observation and inquiry, found out among the collateral causes of this sore evil of Sabbath-trading and drinking, that the workman who has laboured the whole week, fatigued and worn down with toil, receives his wages late on the Saturday evening, and, in some parts of Scotland, he is paid in an appointed tavern."

In carrying out these designs, he met with much coldness from some and opposition from others; but wherever he could bring his personal influence to bear upon the parties, he was almost sure to gain his object. To give one instance:—In the course of his innumerable calls upon persons of every rank who could in the least aid him in his practical measures, he visited a gentleman connected with the management of the Canongate churchyard. His first approach was met by a frank and impetuous declaration, that "he, for one, must decidedly oppose the movement. If people chose to bury in their own ground on Sabbath, we had no business to interfere with them." Sir Andrew *seemed* not to hear the remark, neither noticing it nor ruffling his smiling countenance, but went quietly on with his proposals and explanations; and, at parting, the manager shook hands with him most sweetly, saying, "I shall be happy to afford you any assistance in my power."

Nor let it be supposed that, in prosecuting these details, Sir Andrew was actuated by a narrow spirit

or circumscribed views. In waging war with some local desecration, such as the sale of milk and fruit in the King's Park, or, in dealing with the representative of majesty at the General Assembly, to discontinue his levees and entertainments on the Lord's day (in both of which objects he succeeded) —his mind was describing a circle far beyond the minute point on which his hand was engaged. One day, an English clergyman in Edinburgh having requested an interview with him, said, that before co-operating with him, he should like to know "what was the *extent* of his views on the Sabbath question?" Sir Andrew replied by quoting the exordium of a speech delivered at a Sabbath meeting by the Rev. Francis Close of Cheltenham, who began by observing, that, if he were asked, "How long do you intend to speak?" he would answer the question as an Irish friend of his had done—"Oh, sir, it's incalculable!" And, indeed, the objects which Sir Andrew proposed were broad as the law of God, and wide as the world of mankind. The Sabbath he regarded as "a SIGN between God and his people for ever;" and every step towards its sanctification was sublimed in his eyes as the harbinger of that universal reign of righteousness and peace, the glory of which shall be dimmed by no cloud, and bounded by no horizon. In truth, the extent of his views occasionally staggered even the friends of the Sabbath. The stoppage of the delivery of letters, for example, would have satisfied many. Sir Andrew aimed at arresting the evil in its source, by stopping the mail itself through

every part of the kingdom. This national tribute to the Lord of the Sabbath, so noble in its conception, it was his grand effort to show was as easy in its execution as it would be blessed in its results. We take leave, from respect to his memory, as well as from the vast practical importance of the scheme, to insert it here in the language of a tract, which he circulated largely, and which was first issued by the London Society for Promoting the Observance of the Lord's Day :—

"Those who have been long accustomed, without a thought, to make use of the Sabbath mail, may be tempted to suggest great difficulties in the way of suspending it; but they may rest assured that the difficulties are only imaginary, and not real. No real disadvantage can ever arise to nations from a holy keeping of that rest which the Most High, who 'ruleth in the kingdom of men,' has ordained. He himself has declared, 'Righteousness exalteth a nation, but sin is a reproach to any people.'—(Prov. xiv. 34.) He also has said, 'The wicked shall be turned into hell, and all the nations that forget God.'—(Ps. ix. 17.) But we have remarkable proofs before our eyes that no inconvenience actually arises, but rather comfort and blessing, from suspending the operations of the Post-office on the Lord's day. Consider the example of London, that great commercial city of the earth. Thanks be to God, no letter is received or sent forth on the Lord's day within her streets. She thus pauses in her commerce; pauses, according to the will of God; and, doubtless, she finds a blessing more than equal to her consistency. Can any rational being doubt that the same rule would be equally beneficial to the nation at large?

"There is at present, all through the country, one day in every week when no letter is received from London, and one

day on which none is sent to London; but, with shame be it spoken, neither of these days is the Lord's day: whereas, if the running of the mail were suspended during the twenty-four hours of the Lord's day, there would still be but one *blank day*, and that, to the glory of God, would be the Lord's day. Let the managers of the Post-office arrange that the mail shall reach some convenient town, where it may rest, a reasonable time before twelve o'clock on Saturday night; let it resume its journey after twelve at night of the Lord's day, at such a time that no work be done on that day; and it will arrive at the several towns on those days which are now the blank days, while in London the delivery and departure of letters will remain unchanged.

"The following scale will explain the matter more fully, as far as Edinburgh is concerned:—

"The Mail which leaves LONDON *on*	*Would reach* EDINBURGH *on*	
Monday,	Wednesday.	*As at present.**
Tuesday,	Thursday.	
Wednesday,	Friday.	
Thursday,	Saturday.	
Friday,	(*Blank*) Monday.	SABBATH.
Saturday,	Tuesday.	

"There would then be but one blank day all over Great Britain, and that day would be the Lord's day; and the whole population of the kingdom would be placed upon one common Christian footing. The mail would depart from every place on every day of the week except the Lord's day; allowing one universal day of rest, in which all men would enjoy an equal opportunity of serving the Lord, of which many are now deprived. The habits of commerce would be

* This, of course, refers to the time when the tract appeared. The increased rapidity of transmission since that time, vastly strengthens the case.

rapidly accommodated to this holy order; and, after a few Lord's days had passed away, men would wonder that they had ever opposed so godly and beneficial an arrangement."

In the midst of these labours, continued often from morning to night, death was again permitted to enter Sir Andrew's household. His faithful old servant, John Gibbs, was cut off; and, ere a week had passed, he was called upon to surrender his youngest boy, Michael, an engaging child of two years old. The following letter will touch every parent's heart:—

"EDINBURGH, *May* 3, 1839.

"MY DEAR MR G.,—Our dear little Michael is still in life—contrary to all expectation; yet have we *never, never* been suffered to hope. A fortnight's watchings over his wasting form have not made us insensible to *your* sorrows; and our anxiety has become great at hearing nothing more of dear sister E——. Pray let us know how she is—I trust, recovering—for we are past the age when blanks in the affections can be filled up.

"Dearest M—— has been most miraculously supported; but even her spirit, which was strong for all the duties for her dear boy, was wellnigh broken by the unexpected *pull* of good John Gibbs' death. Yesterday, my son David and I helped to lower him into the cold grave. Truly he was a part of ourselves; thirty years had made him second nature to me; and for the rest of my family, he was part of their original growth. We know not ourselves without him.

"Our dear boy has been ever, on this side the tomb, in the hands of God. The doctors are all kindness, and administer to every symptom as it arises; but the progression has baffled their skill. We desire to say, 'God's holy will, not ours, be done!'—and we trust that we shall be strengthened to say so still, and to recognise the mercy alike of the Giver and the Taker-away, who is blessed for evermore."

CHAPTER XIII.

ECCLESIASTICAL MOVEMENTS—THE DISRUPTION—COMMENCEMENT OF THE RAILWAY CAMPAIGN.

1840—1843.

The reader may have already perceived, that in ecclesiastical as well as in political matters, the subject of these memoirs was far from being a party man. Educated in the Church of England, Sir Andrew's early associations were all on her side; and he never ceased to regard himself as, by birth, baptism, and attachment to her evangelical creed, a true son of that church. At the same time, from his position, as well as from veneration for the Protestant institutions of his paternal country, he considered it his duty to join the communion of the Church of Scotland. At no period of his life did he attach much importance to questions of church government, or forms of worship. It is apparent, indeed, from various sources, that he regarded both of the establishments as substantially, and so far as he was concerned, one Protestant Church. His peculiar mission had brought

him into contact with good men in all denominations; and the native liberality of his mind, aided by an honourable policy, led him to consider himself as, in one sense, the common property of all the churches of Christ. Fearful of every thing that might injure his influence in behalf of the Sabbath, which all true churches professed to hold in equal veneration, he carefully avoided every thing that might stamp him, in public estimation, with a sectarian aspect. To the last he maintained an unfeigned respect for all classes of evangelical Christians in the land; nor was it easy to discover, either from the tone of his remarks, or from the mode of his official intercourse, any marked predilection for one more than another.

The non-intrusion controversy was now at its height, and threatening to rend in pieces the Church of Scotland. Strongly attached to the religious establishments of his country, Sir Andrew was among the very last who could have been expected to leave the national church. His natural temper, his calm and dignified turn of mind, together with his strong aristocratic leanings, might have been expected to prejudice him against a question partaking so largely of the popular element, and to have inclined him in the opposite direction. His aversion to controversy, amounting almost to morbid sensitiveness, where no vital point was at stake, was of itself calculated to keep him aloof from the stormy scenes of contention around him. But, in spite of all these counteracting motives, he found it impossible, with the high conscientiousness of his religious views, to remain neutral

in the engrossing struggles of the day. In December 1838, he appeared on the platform of the meeting held to commemorate the stand made for her rights by the Scottish Church in 1638, in circumstances which every day seemed tending to re-produce. On the question of popular election, his mind was far from being made up; but on that of the spiritual independence of the church, he felt no difficulty in taking up his ground.

On this topic, the following letter, which he addressed to Henry Dunlop, Esq., Lord Provost of Glasgow, will leave no room for doubt:—

"LOCHNAW CASTLE, *September* 21, 1840.

"MY LORD,—I beg to acknowledge the honour of your lordship's invitation to an entertainment in Glasgow, which the friends of the great principles of the Church of Scotland have resolved to give to the Marquess of Breadalbane, to mark the high and grateful sense which they entertain for his lordship's services in maintaining and defending these principles, in the face of great and manifold discouragements, in the House of Lords. I must request your lordship to excuse my absence on this interesting occasion, as for some time I have declined all invitations to public dinners. And I pray you to accept the assurance of my sorrow that I cannot be present, to express thereby the approbation which, at an humble distance, I have felt towards that noble individual, when reading of the Christian patriotism with which he stood up alone to assert the forgotten principle of the church's spiritual independence—the conceding of which warranted our Scottish forefathers of 1688 in inviting King William and Queen Mary to the kingdom of Scotland; and the which principle of our glorious constitution, interwoven in church and state, was thereafter, in the Act of the Union

of the two crowns, once recognised by the whole peerage. Experience has proved that this is not in our day a question of party politics, otherwise I should not thus write. But I regret the more my inability to attend, from understanding that the meeting is to be so arranged as to have no party or political character—the sole object being to make a demonstration of attachment to the great cause in which the church is now engaged, by an award of gratitude to her champion, which is most justly due.—I have the honour to be," &c.

The first public appearance which he made on this question was when, in 1840, he seconded the first resolution of a public meeting in the George Street Assembly Rooms, generally known by an incident which produced some sensation—the falling of the platform. The meeting was occasioned by the new interdicts of the Court of Session, adding to their former prohibition against the minority of the Presbytery of Strathbogie and their friends preaching in the churches and churchyards of the suspended ministers, a further interdict against their preaching "in any part of those parishes." Sir Andrew at once saw the danger to religious liberty in a prohibition laid on the church to preach the gospel, except by ministers whom the church had deposed; and he readily joined in testifying against such encroachments of the civil courts, adding, "Come from what quarter soever, this interdict must be wrong." On this occasion, he frankly avowed that all his sympathies were with the evangelical party in the church, and that he would consider their expulsion, by the enforcement of the law against their conscientious

convictions, to be fatal to the well-being of the Established Church. In June 1841, we find him expressing, in an address to the constituencies of Wigtounshire, his preference for the Duke of Argyll's bill, "which modifies patronage, and establishes non-intrusion." And in the autumn of that year, he joined a deputation to government, consisting of the Rev. Dr Gordon, Moderator of the General Assembly, and several others, which, like all the other efforts made at this time to avert the dreaded result, proved unsuccessful.

As the church contest advanced to a crisis, and as the railway question grew in importance, Sir Andrew regretted more poignantly than ever his seclusion from Parliament, where he might have lifted his voice in behalf of what he considered the cause of righteousness and truth. The following letter to Mrs Rochfort Clarke,* the lady of his stanch friend in the Sabbath cause, is written in that style of mingled sadness and pleasantry in which he was wont to indulge, when addressing familiar friends:—

"LOCHNAW CASTLE, *June* 23, 1841.

"MY DEAR MRS CLARKE,—Because I have been so very long in acknowledging your kind letter, do not suppose that I was not much touched thereby. Your eloquent lamentation would have re-animated me, had not life political been actually extinct. Had you been here a little sooner, the inspiration might, perhaps, have been communicable—and

* To this lady, who is a Byron, and a cousin of the illustrious poet of that name, I have been indebted for much valuable aid in the preparation of these memoirs.

yet I don't know; for the last year, a distaste for the local details of borough politics had taken such fast hold upon me, and so intent was I upon being shaken free of them, that it was only to oblige others that I held my tongue and abstained from a public announcement. All this, no doubt, was very ignoble; and the more noble end in view should have overcome the multitude of present disagreeabilities; but the poor faculties had collapsed for want of practice to expand them.

"Pardon so much about self, which your kind solicitude has called out. And where is this state of nothingness to end? I know not, and I almost wonder that the bare possibility of being restored to sympathetic and congenial friends, did not out-brave all the horrors of a doubtful contest. Thus, as I am cut off from London, if we are ever to meet again, you and Mr Clarke must come here, and he can reproach me all day for my degeneracy, which might be a relief to his mind. But while I thus laugh away care, it is but to cover my sorrow for days gone by, without a prospect of renewal."

Roused from this state of despondency by the prospect of the Disruption of the Church of Scotland, an event which he greatly dreaded and deprecated; grieved and disappointed at the policy of the government to which he had hitherto lent his political support, and which now seemed bent on endangering one of the most important institutions of the country, by the expulsion of a party at once the most popular, the most energetic, and the most conservative, Sir Andrew resolved once more to sacrifice his party politics to his religious and patriotic convictions, and to suspend the use of all his political influence, which, in the divided state of

parties, was felt to be of the greatest importance. He determined on breaking up the conservative ranks in behalf of the Church of Scotland; and, while resigning the burghs, he held himself at liberty to stand again for the county, on what he reckoned to be at the time the great question for Scotland. The following letter will explain his position :—

TO THE MOST NOBLE THE MARQUESS OF BUTE, &c. &c.

"LOCHNAW CASTLE, *May* 2, 1842.

"MY DEAR LORD,—Pardon my venturing to obtrude a letter at this busy time. But having seen your lordship's name in the *Gazette* as Lord High Commissioner to the General Assembly, I am thereby reminded of being bound, by the recollections of many undeserved kindnesses, to communicate what has been indirectly told to others of the county of Wigtoun through our local newspaper—that I propose, should an opportunity occur, to offer myself again as a candidate for this county, and this with an immediate reference to the Scotch Church question.

"Upon the merits of this great question, pardon me for mentioning, that I had not finally made up my mind until the spring of the year 1840, when the civil court interdicted the preaching of the gospel, not merely within the temporalities, erections, and enclosures supposed to belong to the heritors of certain parishes; but extending the prohibition generally over the open fields of the bounds of a presbytery. This I deemed (over and above all other constitutional considerations involved) to have been also a direct encroachment upon religious liberty in the abstract, as well as upon the religious liberty of the Church of Scotland in particular; and subsequent proceedings have only tended to confirm this opinion.

"As long ago as the 1st of June 1840, I communicated by

letter to Lord Galloway, that I must no longer be considered the candidate for the Galloway burghs, stating three reasons, but especially pointing to the diversity of my opinion from many of my friends on the Scotch Church question. Several letters and conversations from time to time passed on this point; but it was only in compliance with his lordship's request, that I did not from the first make my announcement publicly.

"However, during the year 1840, I made known to the leaders of the conservative party in this county my determination to keep myself at all times free, for the purpose of giving the fullest effect, which any little influence which I might possess could produce, in favour of the cause of the Church of Scotland, as a question paramount to all others.

"Upon this determination I acted at the general election of 1841, when, upon the publication of an assurance in favour of the Duke of Argyll's bill, I had the pleasure of being enabled to support the late Mr Blair of Penninghame.

"It was the carrying out of the same determination in 1842 which constrained me, on a recent occasion, most reluctantly to declare myself to be a candidate for this county, in which assumed position I now stand; and, as on coming forward into public life for the first time in 1830, so now in 1842: on both the occasions I have acted without previous concert with any party, prompted alone by a sense of public duty, standing forth a perfectly free and independent candidate, bound to no man, and no man bound to me.

"The fond desire I have all along, and do still cherish and cling to, is, that the gentry of Scotland may, with the blessing of God, be led to see that the cause for which I contend is religiously right, and constitutionally right, and that it embraces true Scottish conservatism, as being the alone principle which is able to attach all orders and degrees of men

amongst us to the institutions of the country, both in church and state. It is a purely Scottish question, and must sooner or later be decided, and settled on pre-conceived Scottish principles; while delay is only aggravating and increasing difficulties.

"The combined considerations of your lordship's connection with this county, and with the Church of Scotland, will, I trust, plead my apology for obtruding this too long private communication—to which, however, I would beg that the trouble of replying may not be thought necessary.—I have the honour to be, my dear lord, your lordship's very faithful and obliged servant,

"ANDREW AGNEW."

In reference to this agitating question, we have to add, that Sir Andrew presided at a meeting of landed gentlemen, convened in January 1843, with the object of averting, if possible, the threatened Disruption of the Established Church. And we have great pleasure in inserting here the following recollections of one who had the best opportunities of knowing the sentiments of Sir Andrew on this subject:—*

"Sir Andrew frequently alluded to what he considered the vantage-ground he occupied in regard to his advocacy of the Sabbath question, from the ties alike of position and of affection, which bound him to both the national churches, whilst they tied him exclusively to neither. 'Had I been out and out true blue,' he would playfully observe, 'my evangelical brethren in England would scarcely have considered me a safe character to have dealings with; whilst,

* Mrs Alexander Stuart Menteath, the cousin of Sir Andrew, to whom we have had frequent occasion to refer.

had I been fettered by the scruples many good men entertain in regard to non-episcopal communion, I could never have worked as I have done, heart and hand, with Presbyterians of every name, and orthodox dissenters of every variety.' 'All who love the Lord Jesus Christ in sincerity,' was a favourite text with him. 'Party men,' I have heard him say, 'abhor a middle course, as nature abhors a vacuum; nevertheless it is sound wisdom to be very careful how we move a stone out of our way, which God, in his providence, has placed in it; even should it seem at the moment to make our path plainer. "Therein abide with God," applies to many things, besides the actual profession in which a man may be engaged when converting grace lays hold upon him; and since my especial work has opened upon me, not of my seeking, but, as I humbly trust, of the Lord's appointing for me, I have seen very much reason to rejoice that my mind *was not*, at an *early* stage, drawn out in the direction of church government controversy; but that I can truly and honestly lay my hand in equal affection upon both the national churches, and urge upon both alike, as one of themselves, the commandment, "Remember the Sabbath day."' In this style he would speak before the Disruption of the Scottish Church; but from the time the non-intrusion controversy began in earnest, he bestowed upon it all the deep attention of an earnest Christian man, who saw that it was no unimportant crisis in the Church of Christ that was approaching, and that they were no mere secondary or surface principles that were at stake; and there was certainly nothing undecided or ambiguous either in the course he followed, or the views he entertained, in regard to the great and vital question of the spiritual independence of the church I think it was about this time (I mean towards the conclusion of the struggle), that he became much occupied both with the history and with the standards of the Scottish

Church. I remember one Sabbath that I spent at Lochnaw (I think in 1841), his lifting his head from a book, with which he had been for some time deeply engaged, and asking me if I would listen to a chapter of the 'Confession of Faith.' I forget now which chapter it was; but I recollect both his comments when he had done reading, and the admiration he expressed for the soundness and clearness of its declarations of doctrinal truth; and that he said, amongst other things, 'We are hearing more every day of the authority of *councils* in the church—would that all councils had evidenced by their *fruits*, that they had as fully the presence of the Spirit of God among them *as the* COUNCIL *of Divines at Westminster.*' I need not recur here to the affectionate Christian sympathy with which his whole soul went forth, at the Disruption, to the good and noble men who then gave up their earthly all for Christ; but, even then, I remember his saying to me, when describing the enthusiasm of that exodus from St Andrew's Church, which I had not witnessed (being detained by the crowd within its walls), 'that he really knew not where he was, or what he was doing,' till he found himself actually forming part of the memorable procession to the Canonmills, with the arm of the venerable Chalmers locked in his—'a sort of vague impulse to assist and honour, and testify reverence for *the great old* man impelling me forward, to the utter forgetting that, as neither elder nor deacon, *and a born and bred Episcopalian to boot*, I had no sort of right or title to be there.' I said, 'Oh, that you *were* an elder!' to which he replied, with his mild, grave look, 'You should not say that; it would greatly hinder my usefulness in the Sabbath cause, and that is my *given* work, you know.' I did not quite agree with him; so as one will foolishly harp sometimes on the same string, I remember saying almost the same thing, after enjoying the privilege of sharing in the first communion held

in the Free Church of Leswalt. We were walking home, and he asked me if it had not been a most refreshing time; and I answered, that all I had wished for more, was to have seen him serving the table (as an elder) instead of merely sitting at it. His reply was much the same as before; only he added some touching allusions to his early education in Ireland, his grandfather, and the many good and holy men by whose friendship the Church of England had been endeared to him. Indeed, I have no doubt, that latterly, at least, it was his peculiar adhesiveness of character, and the force and tenderness with which early associations clung about him, that alone prevented his admitting to himself how entirely the mould and substance of his religion had become Presbyterian, and that made him cling to the name of 'his mother church;' while no Covenanter of old could have had less in common with the anti-Protestant tendencies, so rapidly developing in her bosom; and whilst his oneness of sympathy with her still evangelical members, was but the essential unity which compacts together the whole body of Christ. The last time I remember any allusion to the subject was one day in the General Assembly of the Free Church—the year that the Evangelical Alliance was under discussion. I was sitting next Sir Andrew on the platform, at an hour when nothing of general interest happened to be going forward; and, to wile away the time, he showed me a list of the members of the Alliance; and opposite to his own name was the designation, 'Church of England.' I put my hand playfully over it, and said, 'Error of the press!—it should be Free Church of Scotland!' 'No, no,' he replied, 'you shall not make me desert *my mother church.*' I went on in the same mood. 'Poor old lady! you do not pay her many visits?' 'Why, it must be confessed,' he said, laughing, 'I have of late years lived mostly among her Scotch cousins; and, to say the truth, she has taken in the mean

time to some Popish bedizenings, which it hurts my feelings to see her wearing; but I cannot on that account deny my parentage; and I always hope she'll return to a sober Geneva gown at last.' We both laughed merrily, and he went on, with the peculiar charm that characterised his conversation, to give me many interesting anecdotes concerning the members of the Alliance, mingling, as he always did, the grave and gay together, till the profitable resulted from both; and contriving, by the very authority of gentleness, to make you feel ashamed, at last, of any thing like a sectarian spirit, even in its most plausible form. And yet (and this is the part of his character the most difficult to convey) no one could have been more determined upon essentials, or farther removed from the mawkish liberality that confounds all creeds together, because secretly indifferent to all. His opinions on all *vital* points of distinction were clear, firm, and decided; but they were drenched in the love of Christ; and the charity that '*thinketh* no evil' shed its gentleness over every thing that fell from his lips."

Still, interesting as this question was, nothing could divert him from the main object of his pursuit. Wherever he went, he made it his business to inquire into Sabbath grievances and desecrations peculiar to the locality. In the beginning of 1841, we find him in England; and, from a mass of correspondence, we may select the following, as evidences of his watchful and unceasing concern for the cause:—

TO THE REV. JOHN DAVIES, ST CLEMENT'S.

"CASTERTON, WESTMORELAND, *February* 8, 1841.

"MY DEAR SIR,—It gave me much pleasure to receive your kind letter of the 29th, and allow me to say that I fully agree with Mr Lingard and yourself, that more has

been effected for the watermen, during the last two or three years, than might have been effected during twenty years, looking back at their hopeless aspect when your excellent labours first began. Your having given your mind almost exclusively to the watermen, has been a 'division of labour' most beneficial; and it were much to be desired, and should be prayed for, that a champion might be raised up for each and every subdivision of Sabbath desecration, for the liberating from their Sabbath slavery, and delivering from the consequent moral and religious degradation, the several classes of our fellow-men. Nevertheless, being convinced that this branch-work will only be carried on by Christian men who, like yourself, are impressed with the scriptural obligation to observe an entire Sabbath of twenty-four hours through all the gradations of society—I have my fears lest, in our anxiety for a particular class, we should cease for a moment to inculcate the general principle upon the legislature and the country at large. Many smaller advantages have been obtained—not by asking the smaller, but by making the larger demand, and I very much doubt whether the smaller would even have been obtained, had not the Lord's-Day Society hitherto asserted the *universality* of the Sabbath principle. I agree with you that, in order to do much, there must be excited, among electors and members of Parliament, a more devout reverence for the Lord's day; and, the chief means by which we can contribute to produce this excitement is, by the extent of our much *asking*. It is our most powerful weapon, and by *it* is our battle of principle to be fought. By the extent of our asking can we most legitimately express and publish the extent of our principles—mere wishes are neither tangible, demonstrative, nor instructive—whereas, it is a great privilege in this free country, constitutionally to preach to the legislature and the nation, through the instrumentality of petitions and such-like de-

monstrations. Excuse me, therefore, for writing this hurried line to express the hope that, in all your addresses, memorials, and petitions, the whole Sabbath may be asserted. I do not understand the difference between the carriage of *goods* and the carriage of *men*, and *any other carriage*, whether on canal or railway, as both and all alike must require the labour of human beings with living souls; and I very much fear, that any nice distinction made between one description of Sabbath profanation and another, may divert the Parliament and the country from their already too slow understanding of the full requirements of the Fourth Commandment. Once more, I pray you to excuse this great liberty, and believe me to be your very faithful and obliged servant."

But the time had now come when all the energies of Sir Andrew were destined to be concentrated on one formidable foe to Sabbath observance—that of railway travelling. The monster Sabbath-breaker of England was now about to cross the border, and threatened, with his breath of fire and hoofs of iron, to trample down every remaining vestige of reverence for the Lord's day. Sir Andrew had early foreseen what would be the result, and had used his influence in Parliament to avert it. He foresaw that the Scottish Sabbath, which had previously found protection in the influences of the church, the restraints of law, and the decent habits of society, was now to lie at the mercy of commercial companies, composed, to a large extent, of Englishmen—companies established for the sole purpose of gain, and, therefore, not likely to pay regard to a religious

institution, and which, at the same time, professed to afford accommodation to the whole public, and might, therefore, plead a right to disregard the Sabbath in their arrangements. Appearances, at first, were rather favourable. Thus, in September 1840, Sir Andrew called a public meeting in Stranraer, "to congratulate the Christian public, and to express approbation of the Glasgow and Greenock, and Glasgow and Ayr, Railway Companies, for determining *not* to open their lines of railway for travelling or traffic on the Lord's day, and to memorialize the Postmaster-General and the Secretary of State on the subject of running the royal mail train on that day. On this occasion, he observed that—

"Those who had had opportunities of witnessing the grievous effects of railway travelling on the Lord's day in England, could alone comprehend what the demoralizing evils were which we are striving to avert from our own land, and to which we seem on the point of being subjected, unless the religious sentiments of Scotland be thoroughly and speedily expressed; for, it may not be generally known that, by a recent Act of Parliament, the Postmaster-General was invested with unlimited powers to command the use of all railways whatever, at any hour of the day or night, on any day of the week, for carrying the royal mail. This of itself implied the violation of the principle of Sabbath observance for which we contend; and, further, experience had shown that, under the cover of carrying the mail, other carriages, and hundreds of passengers in trains followed, to the obliterating of the Sabbath."

In the following year, however, matters assumed a darker aspect. At a public meeting, held at Edin-

burgh, March 2, 1841, where Sir Andrew presided, while it was "recorded with thankfulness that all railways in this country are only used on the six lawful days of the week," strong apprehensions were entertained of the designs of government, and the chairman was "instructed to address explanatory letters, and to communicate the resolutions, to all proper parties, respectfully inviting prompt co-operation." This was, in truth, one of the main uses to which Sir Andrew turned such meetings; and accordingly, he followed it up immediately by publishing "A Respectful Appeal to the Most Reverend the Archbishops and Bishops of the United Church of England and Ireland, *as instructed by a Public Meeting in Edinburgh, held*," &c. In this tract, he urges the prelates to use their influence in favour of a general demonstration, through memorials and petitions, "to the effect that the opening of railways in Scotland for post-office purposes on the Lord's day, may be averted by stopping all post-office labours on that day, and that the blessing of the day of rest may be extended to all classes throughout the united kingdom." In addition to this, Sir Andrew addressed letters and circulars in all directions. One in particular, addressed to the *Scottish Guardian*, is entitled, "Are the English Shareholders, in the Edinburgh and Glasgow Railway Company, likely to be the chief authors of a New System of Sabbath Profanation in Scotland?"

In spite of all remonstrances, however, the directors of that railway agreed in November, by a ma-

jority, to run their trains on Sabbath. Mr Hume had given notice of a motion to *compel* Sunday passenger trains on railways. The public mind became excited, and a meeting was held in the Presbytery Hall, to consider the means which should be used for averting the threatened mischief. Sir Andrew, as chairman, opened the meeting by alluding to a proposal to sign an engagement not to employ that railway on week-days, if the threatened profanation should be ordered by the shareholders. He could not be reconciled to the apparent interference of such an engagement with the *lawful* business of the railway on the six days of the week; and his experience had led him to doubt the prospect of its being faithfully observed. He expressed his opinion, therefore, that this would be a false position, and that they should use only the well-tried weapon, "the sword of the Spirit, which is the Word of God." This suggestion was overruled, and a declaration was agreed upon, condemning the resolution of the directors; and ending with the words, "It is our earnest hope that this opinion, when the question shall come before the shareholders for decision, may not obtain their concurrence and final sanction. In the event, however, of this hope being unhappily disappointed, we shall feel ourselves constrained, by a sense of duty, to withhold our countenance and support from the company—to encourage, by every means in our power, other modes of conveyance, conducted by parties refraining from Sabbath desecration—and to *give a preference* to those modes, both in travelling

and transmission of goods, though at a sacrifice to ourselves."

The history of this transaction serves to show how much easier it is to sign any such declaration, however stringent, than to submit to personal inconvenience in carrying it into practice. The declaration was subscribed by many thousands;* but though the shareholders did resolve on running passenger trains on the Sabbath, too many, taking advantage of what they deemed an optional pledge, preferred the more expeditious conveyance of the rail to the tedious one of the road. Sir Andrew, however, though adhering to his opinion that the position was low and untenable, yet respecting it as a self-denying ordinance in honour of the Lord's day, would not desert his friends; and, long after many of them had forgotten the declaration for which they had contended, our determined champion, who was constantly on the road, bent upon philanthropic objects, at much personal inconvenience and expense, studiously kept aloof from the railway, and never travelled by it, until he went to a private meeting of the new directors, a day or two AFTER their order to stop the Sunday trains.†

* The declaration was subscribed by nearly 160,000 names.

† The following is curious as a proof of this:—

"LOCHNAW CASTLE, *May* 15, 1846.

"DEAR MR BALFOUR,—I hope to be in Edinburgh on Tuesday; but how I am to get there is the wonder, for there is *no coach!* Have I not a good action of damages against those that beguiled me into the signing away of my right of travelling by the railway? I beg your legal opinion. Not that I can go into court with clean hands; for, with my eyes open, and having endeavoured to demonstrate the consequences to others, against my judgment I allowed myself to be led astray. Nevertheless, I can admire Mr Charles Philip, who glories in his infirmity. But then he lives at Leith."

During the existence of this pledge, an interesting rencounter took place between Sir Andrew and Dr Chalmers. In September 1842, when the Queen was at Dalkeith, a special meeting of the Commission of the General Assembly was held to address her Majesty. The Doctor, who was hastening to Edinburgh to attend this meeting, found himself unexpectedly arrested in Glasgow, being too late for "the coach." What was to be done? Some proposed the railway, as a matter of necessity. But, no; he protested against using it; and, being fatigued, he retired to bed, leaving the question to be decided in the morning. In the mean time, Sir Andrew had arrived in Glasgow, with the view of being presented to her Majesty, and found himself in the same predicament; but, hearing of Dr Chalmers's detention, he hastened to his hotel, and arranged with Mrs Chalmers to convey them both into Edinburgh, in a post-chaise, at an early hour next day. The Doctor heard nothing of this till the morning, and he would often describe how gratefully he was surprised by the announcement. "In this dilemma," he would say, "I went to sleep, leaving it to the guidance of providence. I awoke next morning to find myself in the hands of Sir Andrew Agnew. After all, no man loses by conscientiously following the law of God. It was *a remarkable sequence*," he would add, "my falling in with Sir Andrew at Glasgow."

But another mode of carrying on the war against Sunday trains, more agreeable to his views of right policy, was soon presented to him. In the end of

1841, he was induced, at the suggestion of a friend,* to purchase a share in the Edinburgh and Glasgow Railway Stock, in order to qualify himself for voting at the meetings of the company, and there, in concert with others like-minded, lifting his testimony against Sabbath desecration. Nothing could be more opposite to Sir Andrew's nature than the idea of intruding himself into any company; and he was not insensible to the invidiousness of his position. He foresaw how plausibly it might be urged against him that he had become a shareholder, not to promote the interests of the company, but avowedly for the purpose of obstructing its proceedings. But he felt the imperious call to come forward in opposition to this formidable invasion of the Lord's day; and as the attempt was being made, on the one side, by the influence of shares—especially those of English shareholders—to overlay the Scottish Sabbath, and convert it into a day of unholy gain, he considered himself warranted to employ the same means for the preservation of that day, and to throw his influence into the opposite scale. The effort required no small degree of moral courage, but the effort was made. The important meeting, which was to decide whether Scotland was to enjoy her Sabbaths in peace, or see them bartered away for English gold, was approaching; and the interval was employed by Sir Andrew in preparing the public mind for the struggle, by circulars, letters, and applications for proxies. The result was, that on the day of meeting, February 22,

* James Bridges, Esq., W.S., Edinburgh.

1842, there were 213 memorials from public bodies, including about 40,000 names, presented against the unholy proposal of Sabbath traffic; while only six other bodies were hardy enough to come forward on the other side. Sir Andrew moved, as an amendment, "That the report be approved, except in as far as, directly or indirectly, it may sanction the trafficing of trains on the Lord's day." He was listened to with respect, but the meeting was speedily converted into a bear-garden. Irritated at the immense phalanx of memorials laid on their table, the supporters of Sabbath traffic, headed by Mr Alexander M'Niell, charged their opponents with unfair methods in procuring them, and denounced the signatures as forgeries.* This, of course, led to angry altercation; and it was brought to a climax by Mr Makgill Crichton, who, after boldly speaking of the small security for the morality and sobriety of the railway servants, if they were made to desecrate the Sabbath, exclaimed, with a voice which pealed high above the storm, "*Your railway is not safe!*" The meeting became quite frantic—the *shares* were at stake! But the most overwhelming argument was that employed by Mr M'Niell, who distinguished himself on this occasion, and whose name must now be transmitted in the page of history as the champion of Sabbath traffic, when, pointing to his pile of inanimate paper, he said, "What is the use of

* It is hardly necessary to say, that the only circumstance which gave an air of plausibility to this charge was, that in rural districts, some people, on coming forward to sign, had foolishly employed one individual to save them the trouble of writing their names.

speaking?—can you convert *these proxies?*"* True enough, these proxy votes, the greater part of which were from England, defeated at this time all the efforts made to maintain the integrity of Scotland's Sabbath; and a resolution was carried in favour of morning and evening trains on that holy day.†

Sir Andrew was not the man to be daunted by this defeat. "We have nothing to do with success," he would often say; "that is in better hands than ours. We have only to do with means." He gave notice of his intention to renew his motion at next half-yearly meeting. Meantime, ever on the alert to watch the sources whence danger might arise to the cause dear to his heart, he embraced the opportunity of her Majesty's visit to Scotland, in September 1844, to transmit an address to Lord Aberdeen, praying that the peculiar habits of Sabbath observance in Scotland might be brought under the notice of her Majesty, and that the influence of the example of the court might be given in their favour. Sir Andrew, who had dictated this address from a sickbed, felt highly gratified by receiving a gracious acknowledg-

* Mr M'Niell and his friends were afterwards, as we shall see, *turned out* by these same inexorable proxies.

† Approximation to state of votes, taken at Glasgow, Feb. 22:—

	MOTION.		AMENDMENT.	
	Shares.	Votes.	Shares.	Votes.
Present,.....	620.....	99.....	963.....	131
Proxies,.....	7524.....	1213.....	3502.....	644
	8144.....	1312	4465	775
	4465.....	775		
Majority for running trains,	3679.....	537		

—*Glasgow Argus, of February* 24, 1842.

ment of it from Prince Albert, to whom it had been forwarded.*

Not satisfied with acting on the defensive, Sir Andrew now resolved to carry the war into England, from whence the danger was mainly apprehended; convinced, as he said, "that it is impossible, in this age of locomotion, for the one country to keep at a higher point of morality than the other; and that they must rise and fall together, having henceforth a common level." In a printed missive, dated November 1844, and addressed to the Hon. Somerset R. Maxwell, High-Sheriff of the county of Cavan, who had retired from railway management from conscientious objections, he thus argues the point:—

"Your letter, sir, remarks upon the failure of the efforts of God-fearing men to remedy the desecration of the Lord's day on railways; and it is to be lamented that too many have, in consequence of failure, retired from railway companies. But, has not the effect of the retirement of such men from the contest, been an extension of the undisturbed and unreproved work of Sabbath desecration? And surely they had not exhausted all adequate means of counteraction to the evil; for, had they remembered that repeated failures were characteristic of all great religious and moral questions in this free country, and that perseverance has invariably gone before success, they would not so soon have withdrawn the salt from the mass. Many shareholders retired, under the

* The feelings which he at all times cherished towards the Queen were those of most affectionate and deep-seated loyalty. When he attended the levee for the first time after her accession to the crown, he has told how he lingered and prayed for her, until, all unconscious of the crowd around him, he was overheard saying, "God bless her!"

erroneous impression of railway companies being necessarily and essentially Sabbath-breakers, with whom no companionship could conscientiously be held. But this was most erroneous; for railways have hitherto desecrated the Sabbath, not by the necessity of the law, but by a vicious administration on the part of the proprietors; and what they can do, they can undo. In many other branches of trade, as in too many of the habits of private life, we see the Fourth Commandment transgressed, yet we do not abandon the principle of the moral law as hopeless, nor cease to advocate the extension of its due observance. The accumulating evils occasioned by the profanation of the Sabbath by railways, you have in a few words well described; yet it is scarcely possible to anticipate, in imagination, the fatal consequences to religion and to our children, if the new designs which are now contemplated by some speculators, in forgetfulness and regardlessness of the warnings of the Word of God, are sinfully carried out. Is it not a Christian duty to save the generality of shareholders from such contamination? And as there is nothing new under the sun, as with our forefathers so with us, are not the means of counteraction within our reach, if we but stretch out our hands?

"Here, happily, with the poison we have the antidote providentially provided; and the design of this letter is to draw attention to the fact, that Acts of Parliament, while creating railway companies, have at the same time created half-yearly general meetings of proprietors, at which the shareholders are privileged to speak and vote as to all matters of regulation; and that, at such meetings, our deprecation of evil can be most emphatically expressed, and our resistance most strenuously made, and legitimately sustained. And it is most respectfully and anxiously submitted, that the privilege by law provided, points out a bounden duty to all who have the good cause of the Sabbath at heart, and who can afford

to give a very moderate sum of money for becoming railway proprietors, to purchase in their several local railway companies the number of shares required for qualifying them for speaking and voting at all public meetings—the only point to be aimed at being the conforming of the working of railway companies, as well as all other companies, to habits of Sabbath observance, according to the commandment."

With the Newcastle Lord's-Day Society he was in constant communication; and several of his letters, containing "Hints on Present Duty," "Railway Tactics," &c., addressed to Thomas George Bell, Esq., the active secretary of that society, were printed and circulated in that locality.

In the close of 1843, the Free Church sent a number of ministers and elders as deputies into various parts of England, to explain their principles, and solicit support in behalf of their magnificent schemes. This was too good an opportunity for Sir Andrew to lose; he therefore addressed to the members of these deputations one of the most eloquent and energetic epistles which he ever wrote, calling upon them to embrace the opportunity of their visit, to impress on the English mind the advantages of the Scottish Sabbath, and deprecate the encroachments made on it by the railways.

"Doubts have been raised," he says, "as to whether it had been better if Wallace and Bruce had never lived, and the King Edwards had succeeded in comprehending the whole island under one name and one law. At the risk of being deemed discourteous, I must acknowledge that I still rejoice in the victory of Bannockburn; and I am content at

this time to rest the justification of my patriotism on the Scottish Confession of Faith, which, humanly speaking, might never have been so compiled, had not our fathers been privileged to raise the platform of the Reformation in a country of manageable extent, in an age when, in other countries, it was impracticable; for thus, the standard of the Lord's day they were enabled fully to display within their own narrow bounds. And now, if I understand aright the object of your visitation to England, it is to set forth the scriptural grounds and the doctrinal standards of your church, showing that it is by such, in all their integrity, and by none other, that you still abide; and while asking sympathy, and support, and co-operation in every good word and work, at the same time to spread the doctrine of the law of your God as your fathers have handed it down."

In connection with this, it may be here mentioned, that, during the whole of the railway war, Sir Andrew had the cordial co-operation of the Presbyteries, Synods, and General Assembly of the Free Church. He especially watched the meeting of Synods, corresponding with the conveners of the Synodical Sabbath committees. During the sitting of the General Assembly, he always presided at a public breakfast, under the management of the Free Church Sabbath committee. He used to say, that the existence of private religious societies proved that the church courts were not doing their duty, and would often advert to the advantage of Presbyterianism, and the superiority of the working of an ecclesiastical court, to the occasional and precarious efforts of societies. The following fragment, found among his papers, bears on this subject:—

"Although for many years a member and promoter of particular religious societies, and still, with the help of God, resolved to support them to the best of my ability, it is not that I regard them as indicating the wholesome progress of the great society of the state, but rather as indicative of imperfection in the practical working of the institutions of the state, whether religious, moral, or magisterial. And the existence of so many Lord's-day societies in the present day, is strikingly illustrative of this idea; for where would be the necessity of such societies, if the church and state courts did carry out, in the pulpit and in the parish, their own scriptural principles? If every man of Christian character threw the weight of his personal and relative example, and his moral influence, in the right direction, and if such of them as are also magistrates did, over and above the moral influence attaching to their office, put in force the law of the land, to the terror of evil-doers, and thus were the praise and protectors of those who desire to honour the day of the Lord—where would be the necessity for Lord's-day societies? They might be dispensed with, seeing they are but so many libels upon the above-named institutions of the general society of the empire."

One association at this time, from the catholic spirit which it breathed, won, for a time at least, his special countenance. We refer to the Evangelical Alliance. He hailed it as an organ for expressing, what every child of God experiences, a fellow-feeling with "all the holy brethren." The following lines, found transcribed by him in his memorandum-book, reflected his aspirations after the blessed consummation of the plans and purposes of Him whose name is Love:—

"I'm apt to think
The man that could surround the sum of things,
And spy the heart of God, and secrets of His empire,
Would speak but love. With him the bright result
Would change the hue of intermediate things,
And make one thing of all theology."

Gambold.

Sir Andrew presided at a public meeting of the Alliance, which was addressed by the celebrated Merle D'Aubigné; and he made several efforts to turn it to account in favour of the Sabbath, which was embraced among the objects of the Alliance. It must be confessed, that, with the utmost good-will on the part of its members, he found that, from its constitution, it was better adapted to the purposes of speech than of action. He attempted, however, in the close of 1846, to link it to the cause of the Sabbath, by organizing a sort of Sabbath Alliance of all denominations, in Stranraer and the neighbourhood.*

Meanwhile, the direct warfare was in progress against the Sunday trains on the Edinburgh and Glasgow Railway, which, as Sir Andrew once happily

* A striking exemplification of Sir Andrew's zeal in this matter, is furnished by the Rev. John Macleod, now of Alloa, whom he employed to get up a requisition for a public meeting. Having neglected to attend to two previous notes from Sir Andrew, "there was put into my hand on my return," he says, "one bleak December morning at four o'clock, a *third* communication, enclosing the scroll of a requisition. I could not but exclaim, 'This is extraordinary! there is here zeal and determination in the cause of God, which no apology nor obstacle can overcome. There is importunity here like that of the widow—it meets one *day and night!*' Further apologies were, of course, out of the question; and under the influence of such an example, which was felt to embody something like a rebuke, the whole of a boisterous day was

described it, "though but a drop in the ocean, has been, and still is, the battle-field—the Belgium of the question." At the opening of this campaign, nothing could be more discouraging than the prospect before him and his friends. "At a half-yearly meeting of the company, held in Glasgow, there was *not a man* connected with the religious city of Glasgow who would come forward to help them. An appeal was made to religious men, and with very great difficulty they got at the next meeting a dozen. And yet, in the same city, where at first they could not get one individual to appear in their support, in the course of a few days, thirteen hundred gentlemen not only put their names to the memorial, praying the directors to keep the railway absolutely closed on the Sabbath, but they published the memorial in the newspapers, with their names and addresses at full length."* No means were left untried which could promise success. Duly, at every half-yearly meeting, was the lance of our worthy knight couched, and a tilt made at Sunday traffic. But not satisfied with contending in person, it was his daily business to

spent in procuring the necessary signatures." Mr Macleod adds, that the requisition was sent off, in the hope that, as it was Thursday, Sir Andrew would grant them a respite for that week, at least: but to his surprise, in a few hours he received a note from him summoning a meeting for the following day!—"an evidence of promptitude and vigour, and the value placed upon present time and opportunities."

* Sir Andrew's speech at Manchester, January 1837. Among those who actively co-operated with Sir Andrew in the agitation against Sabbath railway traffic, we have great pleasure in mentioning the names of Mr Charles Philip of Leith, Dr Smyttan, Mr Makgill Crichton, Mr James Bridges, Mr W. G. Cassels, and Mr James Balfour, Jun.

prevail on others to follow his example. With this view, letters were despatched to all supposed to be friendly and influential. These, again, converted into printed circulars, were dispersed far and wide; for Sir Andrew may be said to have been the publisher and distributor of his own productions. Even handbills were put in requisition, and, through Sir Andrew's industry, the walls of the most distant towns were placarded with large-lettered information, so that the most careless passer-by of the working classes might not remain ignorant of the real nature of the struggle that was going on.

The main object, however, was to obtain proxies favourable to his views; and, for this purpose, he sent circulars to all the proprietors, generally enclosing some tracts bearing on the subject, and soliciting their votes against the Sunday employment of the Railway. To these circulars, he received an immense host of replies; some favourable—others, not satisfied with declining, but filled with insult, or fuming with indignation. The hostile packet (for both good and bad have been preserved) forms a very rich collection, a sort of moral kaleidoscope, reflecting, in a great variety of forms, the pervading worldliness of the writers, stimulated by self-interest. One writes in a strain of solemn rebuke, treating Sir Andrew to a long lecture on the Christian Sabbath —another transmits what is meant to be a cutting sarcasm at his Sunday cooking and carriage-driving. One gentleman subscribes himself "Humbug," another, "Jim Crow of Connecticut." A crusty Eng-

lishman writes, "I will thank you, sir, not to trouble me with your circulars; my time is valuable, and I have something better to do than attend to your *humbugging cant* about Sunday travelling." Another genuine John Bull bluntly exclaims—"Sir, if you don't like the concern, why don't you sell out of it?" A cross old lady is quite alarmed at the prospect of seeing Sabbath observance, as inculcated in Sir Andrew's letter, imposed upon all. "It would make it a fearful day to me. No, no, Sir Andrew; I wish to be in the open air, and to see the face of nature; then my devotional feelings are warmed." Another shareholder, whose circular the clerk had closed with one of those religious labels formerly in use, bearing the text, "Marvel not if the world hate you," returns it in a towering rage, remarking, "If there were no other reason why I should send it back, it would be the *very impertinent label* with which you have thought proper to seal it." But, perhaps, the most curious of these effusions is that of one who, with a conscience plainly ill at ease, viewed the whole matter in the light of a personal insult. He says, "Sir, your remarks are so personally applied *to me*, that I detest them *in toto;* and if I had one thousand votes to give, I would vote against your motion!"

We have had frequent occasion to notice the striking difference between the impression made on strangers by the public actings of Sir Andrew, and that which was the result of personal acquaintance. The following illustration of this occurred at

Glasgow, where Sir Andrew was attending a meeting of the shareholders of the Edinburgh and Glasgow Railway, and had agreed to stay the night with Mr Campbell of Tillichewan. Mr Campbell happened to be engaged to dine that day with a West India merchant, who was an active opponent of Sir Andrew's at the railway meetings, and was a scrutineer of the votes for the party in favour of Sunday trains. Mr Campbell asked leave to bring Sir Andrew with him, which was readily and politely granted. They spent a pleasant evening; and the merchant having met his friend a few days after, in referring to the visit, mentioned that he had often taken part in railway meetings against Sir Andrew; but such a favourable impression had been made on his mind, that he had resolved never again to appear in opposition to him.

A remarkable revolution, however, in the history of this railway, was now at hand. A system of management had been adopted which proved very unsatisfactory to a number of the proprietors. A meeting was held in England, which issued in a deputation to Glasgow, charged with the task of procuring a new set of directors. The gentlemen of the deputation had an interview with the friends of the Sabbath, in which they stated that their great anxiety was to secure men of intelligence and standing in the country, who would manage the line with efficiency, and command general respect; that it would be no objection to them that they held the views of Sir Andrew on the question of Sabbath trains; and

that it would be left to the directors, after their appointment, to dispose of that question as they might think best. The sequel is well known. A new board of directors, most of whom were opposed to Sunday trains, was suggested;* the meeting took place in September 1846; the old directors were found to have an overwhelming majority against them; they resigned, and the new directors were appointed. Nothing was said at the meeting by Sir Andrew or any of his party; but in the evening he, along with two of his friends, had an interview with the deputation, when the question was fully discussed; and the English shareholders expressed their willingness to give up the Sabbath trains, in deference to the feelings of the Scottish people. The consequence was, that on October 21, 1846, the following advertisement was issued:—

"On and after Sunday, the 15th day of November next, the passenger trains on Sundays will be discontinued."

Thus, without any direct interference on the part of Sir Andrew, and by the weight of that very English influence which had been so ostentatiously paraded by the opposite party, the day was won for the Sabbath of Scotland! The event seemed to take all parties by surprise. Like the explosion of a magazine in the midst of the battle, it produced a temporary suspension of hostilities; and the eyes of all

* The names of the new directors opposed to Sunday traffic, were Mr Henderson of Park, Mr Dunlop of Craigton, Mr Orr Ewing of Bromley, Mr James Maitland Hog of Newliston, Mr John Maitland, accountant, and the late Mr Clapperton, Edinburgh.

God-fearing people were turned, as if by common consent, from the agencies of man, to the wonder-working hand of the Almighty. Their feelings, we believe, were faithfully expressed in the following reflections:—

"Never in any human event can the hand of God be more remarkably traced than in the arrested profanation of the Sabbath by travelling on this particular railway. Most assuredly it may be said here, that not by might nor by wisdom has this been accomplished. It is evidently and manifestly the hand of the Lord. The opponents of Sabbath travelling in the Edinburgh and Glasgow Railway Company formed a small minority. Many were accustomed to look upon their resolution in continuing to be still members of the company, as something chivalrous,—and that they were indulging in Utopian and visionary speculations, when they continued to harass and vex themselves by a regular attendance at the half-yearly meeting, and by constantly raising the question in vain. Unbelief has been rebuked; in this instance Sir Andrew Agnew and his friends have been signally rewarded for their perseverance, and for their continuing to hope against hope. They formed a small minority of the company—scarce a handful—whose voice scarcely got a hearing in the assembly of shareholders; and yet there they were not deterred. Even there, and in these circumstances, they did not give up the battle as vain, but continued still to lift up their testimony; and though they could not see from what quarter, or in what way, deliverance might come, yet in darkness they maintained their fidelity, and testified for the honour of the Lord's Sabbath. And it has pleased God to make it very manifest that it was His own work, to vindicate the honour of His own name, and to put a distinguishing mark of His favour on the supporters of His own cause. It was not in any way which men could have anticipated

beforehand that this result has been accomplished. They have not succeeded by argument—they have not succeeded by influence—they have not succeeded by carrying the company—they have not succeeded by exercising the weight of their own talents, their own industry, or their own perseverance; but they have succeeded in a way and in a manner which they could not possibly have anticipated beforehand. And even as to the change in the management of the affairs of the company which has taken place, and which has issued in this result, who among us beforehand could have anticipated it, or could have calculated that a mere change in the directors of that great institution would have led to the abandonment of the practice which, over and over again, had received the seal and stamp of an overwhelming majority of the members of that company? And yet it is so. It has been found that the Lord in His providence has overruled this for accomplishing His own end: and Sir Andrew Agnew, and his friends themselves who continued faithful in the matter in this railway company, have to acknowledge that it is evidently the Lord's doing. Assuredly we may learn a lesson from it, and we trust that the example will be followed by many of our influential friends throughout the country; and that they will feel it their duty to persevere, even amidst many discouragements, and when there is no prospect of success before them."*

This favourable change filled Sir Andrew with gratitude and joy, not merely on its own account, as a step in the right direction, but on account of the public example it afforded, and the effect it might have in removing prejudices against his mode of prosecuting the war against railway desecration. Of this, he obtained, among other proofs, the following

* From the London Lord's-Day Society's Quarterly Publication.

highly gratifying assurance from the late Dr M'Farlan of Greenock:—*

"GREENOCK, *January* 1, 1847.

"DEAR SIR ANDREW,— . . . . . I cannot conclude this letter without mentioning how heartily, in common with many others, I joyed in your joy on occasion of the Christian resolution of the directors of the Glasgow and Edinburgh Company. On this the first day of a new year, allow me to express my earnest wish that it may please God to spare you, not only to see that resolution confirmed by a vote of the shareholders, but to witness, as at Folkstone, the triumph of religious principle and sound policy in England, in the cessation of Sunday trains in that part of the kingdom. You and the shareholders who persevered, in opposition to overwhelming majorities, in protesting against the desecration of the Sabbath, have convicted me—nothing extraordinary—of an error in judgment. I thought and said that you were weakening your cause by protesting with so small a minority, and that your wisest course was to wait for better times; that is, for times when you might have, if not a majority, at least a much larger minority, favourable to your views. Perhaps you will forgive me when I admit, as I do most unreservedly, that the event has proved that I was altogether in the wrong. If you had ceased from entering your protest, the English shareholders would not have acted as they have done.—I am, &c. "PATR. M'FARLAN."

But Sir Andrew never allowed his emotions to interfere with his straight-forward views of right principle. Still, the Sunday mail was kept up; and even during the critical period which elapsed between the decision of the directors and the meeting

* This venerable clergyman, when nearly the age of seventy, joined the Free Church at the Disruption, thereby sacrificing one of the largest livings in the Church of Scotland.

of shareholders in the ensuing spring, which was to decide on the wisdom of their policy, it was with great difficulty he could be prevailed on by his friends to "hold his peace," and allow the change a fair trial. The following notes will speak for themselves:—

"*November* 10, 1846.—Although there may be wisdom in forbearance at this critical moment of the Sabbath cause, yet inaction must be the exception and not the rule, and silence can only be kept, aye and until the 15th of this month* is with the blessing past, and its good promises realized. The 15th being past, we must get our position righted. At present we are obscuring our testimony, by seeming to acquiesce in the carrying of the mail, while rejoicing in the cessation of passenger trains. Even *Punch* sees the inconsistency of that position. And it is ever so; it is by the shrewdness of men of the world in spying out inconsistencies, that even religious men are driven up to their principles—otherwise many points would be yielded for the sake of peace. But there can be no peace. The battle, as Dr Candlish remarks, is only now beginning, and he will have the best of it who can take up the strongest position. Our position is the Word of God, and our weapons are 'testimonies,' which must needs be directed against each and every infringement of the requirements of the Word of God, as they providentially arise. With 'success' we have nothing to do."†

"*November* 13, 1846.—In the prayerful hope that our expectation will be realized the day after to-morrow, by the cessation of the passenger trains (which, as the Lord's doing, will be marvellous in our eyes), it appears to me an additional providence that the 'Commission' of the Free Church falls upon this incoming week—not only to give the collected church an opportunity of re-echoing their thankful

* When the passenger trains were to cease.

† To James Balfour, Jun., Esq., W.S., Edinburgh.

acknowledgments, but also to enable the church, as such, to take up its true position as the expounder of the Fourth Commandment. It was fit and proper, in the first instance, that full and unqualified satisfaction should be expressed, and all the more because *we know* that the good men in the new board are desirous to stop the royal mail. But this is *not known* to the public; nor is it probable, as I fear, that the mail will stop at this time; and already the idea is taken up that the commandment is to be compromised. I speak of an impression which has begun, but which should not be allowed to grow—as grow it will, if not 'testified' against. We *laymen* have used all our forbearance hitherto by 'holding our tongues,' as we were requested; but the time is now coming for speaking out our testimony." *

"*December* 11, 1846.—I have a high idea of the English uprightness and moral courage. The English directors will, I am sure, counteract any vicious attempt to hasten on an ill-tempered special meeting. We have some striking illustrations in history of the danger of meddling with Scotchmen touching their religion; and it had been well if her Majesty's ministers had taken warning from history. Soon after the Disruption in the Scottish Establishment, one of the London newspapers remarked, 'The English government have no idea of the *intensity* of the Calvinistic mind.' It is as gold tried in the fire, and they will be wise who keep the fire under and do not blow the coals. In the mean time, let me beg of you to make a tabular view of the progression of moral influences, arithmetical and geometrical, taking for your data, 'One shall chase a thousand, and two put ten thousand to flight;'—and the ascending scale, rapid beyond conception, may give some faint idea how God can work by few as well as by many. We are in duty bound, however, not to tempt His providence; and I hope we are all writ-

* To the same.

ing in every direction, praying our friends to buy, buy, buy."*

In the mean time, public meetings were held in various places, to express approval of the conduct of the directors. One of the largest meetings ever convened in the Music Hall, Edinburgh, took place on December 22, 1846. "Not only were all the lobbies, and every available nook, closely occupied; but many were obliged to go away disappointed. Though the proceedings extended to upwards of four hours, the interest and enthusiasm, both of the speakers and of the audience, never seemed for a moment to flag." This meeting Sir Andrew was prevented from attending, from the roads being stopped by snow.

At the public meeting held in Manchester, January 23, 1847, to adopt a memorial to the directors of the Edinburgh and Glasgow Railway, in approbation of their conduct, Sir Andrew delivered one of the best speeches he ever made. Among other remarks, he said:—

"It was no new thing for him to take part on questions of this character in England, Scotchman though he was; and long had he desired to see such a movement as that which existed in Scotland carried on in England. He had had to do with these matters at the time when railways were first introduced, and it was the opinion of many at that time that one of two courses would take place in God's providence;—either that the directors, finding they had the means of transition in six days now which formerly occupied

* To Thomas Greig, Esq., Cornbrook, Manchester—a gentleman who has honourably distinguished himself at railway meetings as an able and efficient advocate of the Sabbath.

ten, could afford to give God his own, and thus observe the Sabbath, or that they would not. Very soon, however, it was discovered that they had no intention to give God his own. (Hear, hear.) Then the only consolation was, and a melancholy one it was, that in a short time the enormity would grow to such a height, that the moral sense of the country would be aroused, and that the religious portion of the community in England would declare, that mercantile men should not by their cupidity swamp the Sabbath-day. (Hear.) There was one expression which naturally fell from the lips of the speakers, as descriptive of the importance of the movement in which they were engaged. They said it was 'a crisis.' Now, he did not like the use of that expression, lest it should be thought that, should the vote come to in Glasgow be against the new directors, and they in consequence be driven from their posts, the question would be lost. He believed in his conscience that the losing of this question at the present time would do far more than the gaining of it in rousing the religious zeal of the people of Scotland. (Cheers.) They had sometimes had visits at the meetings of the Edinburgh and Glasgow Railway Company of English shareholders, and when they went down to Scotland they seemed to dislike more than their Scottish friends did the discussions so frequently entered into as to the running of Sunday trains; but he did assure the English shareholders, that if they outvoted those who were opposed to the running of trains on the Sabbath, they would not by so doing prevent such discussions for the future, but that, on the contrary, they would be carried on with more animation and zeal than ever. (Cheers.)"

We have only to add, in concluding the history of this affair, that at the meeting of shareholders, March 1847, Sir Andrew took part in the lively discussion, which issued in a triumphant vote in favour of the

new directors. On this occasion, as in Parliament, he felt indebted to his outspoken opponents. The speech of Mr James Aytoun, advocate, was of such a character, that Sir Andrew observed, much to the amusement of the meeting, "I confess I am very anxious that we should go to the vote forthwith, before the effect of the last speech is lost; for I do believe, if there is any party in the room more astonished than another, it is the gentlemen who sit around the gentleman who has just spoken. I believe that if they had had the least idea of the appearance he was to make, he would have been the last man in Scotland that would have been put forward this day." A majority of 152 votes against the resumption of Sunday trains, settled the question, much to the disappointment of the party who pleaded for them,* and to the satisfaction of the great body of the Christian community. It would be instructive to know the secret springs that led to the overthrow of the party who, under the mask of zeal for their English constituents, scrupled not to outrage the most sacred feelings of their countrymen; and who fell ingloriously by the very hands out of subserviency to whom they were willing to sacrifice the best inheritance of their native land.

* "When the English section of the directors, represented by Mr Cheetham, took up the question, and, by a strong and decided circular, called upon the shareholders to support the Scottish Board in their views, the committee confess that they viewed this *unexpected interference* with anxiety."—(*Report by the Glasgow Committee for the Re-Establishment of the Sunday Passenger Trains*, March 16, 1837.)

CHAPTER XIV.

CONCLUDING EFFORTS OF SIR ANDREW IN THE SABBATH CAUSE—HIS LAST ILLNESS AND DEATH.

1847—1849.

It may often have been observed, that good men, in approaching their end, have been led, by some mysterious attraction, to revive the associations of early youth. The following note, dated 27th February 1847, from an old acquaintance, Major John Thornton, must have recalled, vividly and agreeably, to the mind of Sir Andrew, the scenes of early days:—

"Has Sir Andrew forgotten the days of 1810 and '11, when he and the writer occasionally met at the balls at Wycomb and Oxford, and where the sprightly person of the blithe baronet is well remembered by the writer? He thinks the minds of each have undergone a marvellous transformation since those days—even that described by our Saviour to Nicodemus, and which will be the pilgrim's scroll of assurance, and the marriage garment, without which there can be no welcome to the marriage feast or admission to heaven, where the writer hopes again to meet the worthy baronet, through an interest in their common Saviour."

How affecting to think that, in two short years after this, and exactly on the day when this note was dated (February 27), Sir Andrew's public career was terminated; and that, in a few weeks after, he had been removed to that better country where his friend hoped to meet him!

Several events, of an auspicious nature, served about this time to cheer the heart of our Sabbath champion. Among these may be mentioned the marriage of his eldest son, the present baronet, who was united, on the 20th August 1848, to the Lady Mary-Arabella Louisa Noel, the daughter of the Earl of Gainsborough. Sir Andrew was present on this happy occasion; and, in addition to the satisfaction he felt at a union so congenial to the dearest hopes and wishes of his heart, he partook with great zest in the splendid festivities by which it was celebrated at Exton Park.* Addressing a company of 300 of Lord Gainsborough's tenantry, who sat down to dinner in a large marquee, he observed, with his wonted good humour, that "this was the largest *family party* he had ever seen."

The following, written to his brother-in-law, Mr Graham, immediately after this event, gives a lively account of the reception of the happy couple at Lochnaw:—

"LOCHNAW CASTLE, *September* 11, 1846.

"MY DEAR BROTHER,—Allow me to express my best thanks for all your kind entreatment of my sweet daughter. The happy pair arrived here exactly at the right moment; and having formed, as it were, a 'court-yard *wall*' of my

* Exton Park, Rutlandshire, the seat of the Earl of Gainsborough.

tenants, standing all round at the edge of the grass before the house (leaving the whole of the gravel circle free), and the empty carriage being rapidly driven away, our own family salutations being performed, standing on the steps of the porch, I introduced 'to all her loving subjects' 'the Lady Louisa Agnew,' which was received, as you may well suppose, by three hearty cheers. We had made our clumsy building look as like a fairy castle as we could, by a multiplicity of flags of all colours on the towers, standing out in all directions, and two large heraldic standards of the arms of Noel and Agnew, 'Saltierways' across the top of the porch, formed the centre. We dined 120 on the terrace between the old tower and the lake. A large oval *Free Church tent* (being covered by a very large standard of the royal arms stretched over it) was converted into a royal pavilion, surmounted with pennons. The ladies came after dinner, when their healths were drank; and sweet Louisa not only curtseyed, but spoke out her thanks. I told them of the pledge which I had given to the Gainsborough tenantry for 'the good treatment of the noble lady,' and called on them to aid me as her protector, and their enthusiasm was called out to the uttermost.

"Stranraer was very demonstrative, by flags from the windows and crowds in the streets, as also along the line of road from thence hither. Every farm-house and cottage had its flag, and all spontaneous; and, at night, bonfires on the hills.

"Excuse these little particulars, which will interest dear sister Mary and yourself—the heroine being fresh in your memories, and, I am sure, in your hearts. I send you a Stranraer newspaper, although I am ashamed of the *superlatives* therein multiplied. One thing I can confirm; the day *was* beautiful, and we have had fine weather ever since.—Believe me your very affectionate brother."

He was delighted at the progress of Lord Ashley's

benevolent movements in behalf of labourers in the factories and mines; and, perceiving the connection between these and his own Sabbath reforms, he remarks to a correspondent, "You will be glad to see the six days and the ten hours working together." We may conceive, therefore, how he would welcome the encouragement conveyed in the following note:—

"BRIGHTON, *January* 14, 1847.

"MY DEAR SIR ANDREW,—Many thanks for the handbills. Why is so much good sense utterly unavailing? I have sent a copy to the *Ten Hours' Advocate*, the newspaper of the Lancashire operatives. I have watched your proceedings with kind interest. You have much yet to win, but you have also much to thank God for. The perpetual agitation of this question has produced a real, and, I trust, lasting, effect on the public morals. I well remember the evidence taken before our committee; and every day's experience confirms the truth and value of it.—Very truly yours, "ASHLEY."

He had also the satisfaction of learning the success which had attended the efforts of Mr Swan in suppressing Sunday sailing:—

"FOLKSTONE HARBOUR, 1847.

"DEAR SIR ANDREW,—You will be truly glad to learn that the Sunday sailing has been discontinued at Folkstone and Ramsgate—a result out of all proportion to the ostensible cause. I suspect I am reaping the fruit of other men's labours.—I am, dear sir, yours very truly,

"ALEXANDER SWAN."

The engaging spectacle of young men devoting themselves to the cause of religion had a peculiar

charm for Sir Andrew. The only occasion on which he broke through his ordinary rules, and occasioned thereby some anxiety to his household, by remaining out late, even beyond midnight, was one night that he attended a meeting of young men, preliminary to the formation of the "Young Men's Sabbath Observance Society," in the beginning of 1847. He returned home quite delighted with the ardour and piety which they manifested, and ever afterwards took an affectionate interest in the society. They, on their part, retain a lively recollection of the encouragement they received, both from his converse and his efforts. "I can vouch for this," says their secretary, "that every victory he achieved at the railway meetings was regarded by us as a triumph; and, acting as a buoy against discouragement, stimulated us on to more energetic exertions."

About the same time, he was further gratified by the formation of the "Sabbath Alliance"—an institution in which Christians of different denominations are combined in defence of the Sabbath, and which may be fairly regarded as one of the fruits of his persevering labours. And here we cannot refrain from remarking that, in his connection with this society, he gave one of the most unequivocal proofs of his disinterested zeal in the cause of the Sabbath. Marked out, as he had hitherto been, as a leader in that cause, he cordially agreed, when that honour was withheld from him, to fag in its service as a member of committee; and although prevented by its constitution from bringing legislation to the aid

of the Sabbath—the field in which he had gained his honours and borne his reproach—he was now willing to co-operate even with those to whom these honours and that reproach were perhaps alike ungrateful, and to hold his views on Sabbath legislation in abeyance, while promoting, in conjunction with them, the practical observance of that holy day. He was a stranger to the vanity of aspiring to be the leader of a band of obsequious followers, and only took the leadership when it was the butt of scorn fully as much as the post of honour. In connection with this Alliance, however, he had the pleasure of working with many who were like-minded; and, among these, with his excellent friend the secretary, Dr R. K. Greville, whose steady and sterling zeal in the Sabbath movement is beyond all praise.

By nothing was the equanimity of his excellent temper in more danger of being disturbed, than by seeing good men prevented, and preventing others, from coming forward in behalf of the Sabbath, by indulging "squeamish" scruples about the only means by which it could be effectually screened from injury. Hearing that an estimable English clergyman had written that he "never could advise his Christian friends to invest money in railways while the Lord's-day traffic was a part of their gains," but concluded the same letter with the remark, "What a blessing, if Scotland's example stir up England!" he thus expresses himself:—

"*April* 2, 1847.—There was once a poet who wrote verses with such excellent ingenuity, that they read back-

wards and forwards the same. Not so the composition of the more excellent Mr ——; for if you will read the inclosed note from him backwards—that is to say, if you will read the last words first, and so upwards—it furnishes a reply to the same note when read from the beginning and downwards. This squeamishness about holding shares, I never experienced. We know that sea-sickness is cured when shipwreck is apprehended; and so the scruples of conscience about scrip in Sabbath-breaking railways is effectually overcome by the more paramount conscientiousness produced by the alarm lest the Sabbath should be lost in a sea of sin. The same scruples might be elicited in every other branch of commerce, if all its Sabbath-breakings were brought to the light—the difference being that the railway cannot be hid."*

"*February* 14, 1848.—This ridiculous scrupulosity of Voluntaryism can only be met by an understanding of mutual forbearance; and as the forbearance is generally all on one side, you will require to be constantly on the watch to take care of your own. The chief safeguard is, a full and distinct understanding, that, while *within* the Sabbath Alliance, you walk together as far as you are agreed; you are, each and all, at the same time, to retain full possession of your civil liberty to act otherwise *out* of the Alliance, as you feel disposed.

"I walked this afternoon to the station of the Caledonian Railway, and saw great arrangements for the opening of the line to-morrow. And with all this apparatus for producing as much travelling in six days as formerly could be done in a month, I feel quite overwhelmed by the wantonness, and deliberativeness, and determinate resolve, to set both the habits of the country and the law of God at defiance. This

* To his brother-in-law, Thomas Henry Graham, Esq., of Edmond Castle, Carlisle.

is sinning with a giant's hand! And is all this the doing of good Christian gentlemen, your friends and mine!"*

As we approach the time of Sir Andrew's decease, his labours, instead of diminishing, appear to multiply. Letters pour in upon him in greater profusion than ever, and his own mind appears more active and prolific than at any former era of his life. At the same time, from the nature of the work in which he was employed, these efforts, valuable as they were from the end to which they were devoted, were not of such a kind as to impart interest to a narrative. They deserve our notice chiefly as showing that he was honoured to "finish his course" as he began it; "fighting the good fight, keeping the faith," and "doing whatsoever his hand found to do with all his might."

Suffice it, then, to say that, after the success on the Glasgow line, Sir Andrew now qualified himself as a shareholder, to carry his testimony against Sunday traffic on the Caledonian and the Scottish Central railways. At the half-yearly meeting of the former railway, which has always kept up the Sabbath trade, Sir Andrew persevered, notwithstanding all the manœuvres employed to put him down, and personal rudeness of such a kind that he was obliged to say, that "really he had never in his life met with such interruptions before." In September 1847, he published "A Letter on the Responsibilities of Railway Directors and all Shareholders, members of Christian Churches, addressed to the Most Noble the

* To the same.

Marquess of Breadalbane, Chairman of the Scottish Central Railway Company." In this letter, his great object is to impress the *consciences* of all connected with railways. He adverts to the startling but undeniable fact, that Parliament, by "enfranchising money speculators, has placed the religion and morality of the localities of railways in the hands of the men of money, of any and all opinions." He then points out the danger arising from the want of conscientiousness manifested by men in their corporate capacity—"the board, as a board, having neither soul nor conscience." And he urges on his lordship to use the influence of "his high rank and station, his high character and talents, and his high position in the church and in the railway companies," to "defend, at this crisis, the religious habits of our beloved land from the reckless influence of the love of gain."

In the whole course of these railway labours, Sir Andrew displayed his wonted character. The following testimony is borne by one* who had the best opportunities of observing him in the latter period of his life, being closely associated with him in his campaign against the desecration of the Sabbath on railways:—

"I think the characteristic for which Sir Andrew was most remarkable was perseverance. That he had that grace given him to no ordinary extent, every one must have observed who noticed his public life. But they only knew its whole power who were in the custom of communicating in private

* James Balfour, Jun., Esq., W.S.

with him on the Sabbath cause. Nothing was able to subdue him—neither the argument of his opponents, nor their ridicule, nor their ribaldry, nor the lukewarmness of his friends, nor what he considered the too lax views of many of them. The want of success could not do it. The interest of other objects, and the excitement of other pursuits, could not do it. Again and again have I seen him, when we were all flagging, come forward to re-assure us. When others seemed tired of the subject, he was, as it were, beginning it anew.

"Another great feature of his character was his meekness and gentlemanly bearing. He never made any enemies, and yet there were few men who had more; but they were the enemies of his Master, and hated him for His sake. I remember, at a railway meeting, hearing one of the bitterest of his opponents acknowledge 'that the honourable baronet had introduced his motion as he always did every thing—quite like a gentleman.' Nothing could be finer than his whole conduct at these meetings. He was always firm, almost to obstinacy; but never violent. He spoke home to the conscience with great power, and relied mainly on his moral arguments, but were never personal. He was never dismayed by defeat; and, when victory came, he never forgot to acknowledge that the credit of it was due, not to him, but to One who made it manifest that it was now 'time for Him to work, for men were making void His law.'

"His industry in the cause of the Sabbath was wonderful. He did not, as some who take a prominent part in public measures, satisfy himself with appearing on field-days. On the contrary, I am persuaded that you will now be finding among his papers proofs of the unwearied assiduity and ceaseless labour which he devoted to his great subject."

The public labours of our Sabbath champion were now fast drawing to a close. In September 1848,

he offered three prizes to the working men of the Rhins of Galloway for the three best essays on the Sabbath, on the same principle with the plan of Mr Henderson of Park, whose efforts in this department of the cause have been so praiseworthy; but, ere the time fixed for distributing these prizes arrived, Sir Andrew had gone to his rest, and the duty devolved on his son, the present baronet. In the beginning of 1849, he drew up the form of a petition against Mr Locke's bill for compelling railways to traffic on the Sabbath; his last act, on his deathbed, was to sign this petition; and the ominous coincidence between the introduction of this disgraceful measure with the death of Sir Andrew, formed the subject of grave reflection to many.

On Monday, February 26, Sir Andrew attended a meeting of the Caledonian Railway in Edinburgh. On Tuesday, he went to Perth, to attend a meeting of the Scottish Central Railway. Hitherto, this railway had abstained from running trains on the Lord's day; but negotiations for a working contract had been entered into with the Caledonian Company, in the face of strong opposition, and at this meeting a motion was made to add passenger carriages to the mail train. One of the speakers having charged Sir Andrew with repudiating the contract, as "coming into collision with his peculiar dogma," and compared him to the Papists, who hold no agreement to be binding that interfered with the church, Sir Andrew replied, "For *church* read *morality*, and it is a true maxim." Alexander Campbell, Esq., of

Monzie, after presenting 773 memorials, proposed the amendment against Sunday trains; but the motion was carried without a discussion. On retiring from the place, Sir Andrew observed to his friends, "That he had never left a railway meeting with so little satisfaction; that, on former occasions, though beaten, they had always the satisfaction of thinking that they had borne a testimony for the Sabbath; but that, on this occasion, people had come from a great distance to no purpose whatever."

Hitherto, the health of Sir Andrew, though at no period robust, had enabled him to fulfil, without any serious interruptions, the ordinary business of life. Several incidents might have been mentioned, to show the truth of the adage, that every man is immortal till his work is done. On one occasion, that of the king's visit in 1823, he narrowly escaped shipwreck, by being providentially kept from embarking in the Earl of Moira packet, which foundered at sea, and went down with nearly all her passengers. On another occasion, when prosecuting his canvass, his career as a legislator was nearly cut short by the vessel in which he sailed coming into fearful collision with a revenue cutter. But his most remarkable escape of this kind, was made in Glasgow, in 1844, when the Sabbath-trading shareholders were very nearly relieved from all further annoyance, so far as Sir Andrew was concerned, by his being run over by a carriage on turning the corner of a street. How he escaped, he was never able to tell. His only recol-

lection was, that when lying on his back, under the cab, with a wheel on each side of him, and the horses' heels in alarming proximity to his head, the thought passed through his mind, "What a singular position to be in!"

He had now only reached the age of fifty-six; but already he had begun to experience symptoms of failing strength. To the inquiry of one of his sons after his general health, on the night of the meeting at Perth, he replied, that "he felt growing old, and he found life precarious, and that he wished he saw younger men taking an active interest in the work."

To the infection of scarlet fever, he had been repeatedly exposed in his own family; but though constantly waiting on the sufferers, he had never caught it. Now, however, without having been consciously exposed to any infection, and at a time of life when it seldom attacks the frame, he was destined to fall a victim to that distemper. On Wednesday the 28th of April, he returned from Perth, and on Thursday, though he felt unwell, he went about as usual, making preparations for attending the meeting of the Edinburgh and Glasgow Railway on Friday, and thereafter proceeding to Lochnaw to superintend some improvements. His last work was looking after the preparation of an article connected with the Sabbath, which was to appear in the newspapers. On visiting a friend during the same day, he complained of exhaustion, and his friend remonstrated with him for over-working himself. On reaching home, he

was suffering from extreme lassitude; and next morning, being Friday, he awoke with his throat unusually swelled, feeling, he said, "as if it were walled up;" so that, he added, with a decision which convinced his family that he must be ill indeed, "to go to Glasgow to attend this meeting is just impossible." Still, however, though unable to rise, he continued for several hours to dictate letters on the railway business. As he got worse, his medical attendant, Dr Henderson, was summoned, and pronounced the disease to be a sharp attack of scarlet fever. Lady Agnew, who constantly attended on her husband, was seized nearly a fortnight after with the same malady; and soon after, another of the family was laid up. From fear of infection, no one came near the house; and the family was, for a while, left alone in the midst of the crowded city. With the exception of the servant and nurse that waited on him, and the doctor's daily visits, Sir Andrew was now left to himself. It seemed as if the Lord were taking him aside, and dealing with him alone and apart from all earthly ties, before the last separation, which was close at hand. Ten days had thus elapsed ere he was able to visit the sick-room of his lady, who was shocked at his altered and somewhat haggard appearance, but still entertained no alarm.

Soon after this, however, on the 10th April, he had a serious relapse, and was laid on the bed from which he never rose. During this period of intense anguish and anxiety, Lady Agnew, who was now sufficiently recovered to wait upon her dying husband, was his

constant and almost sole companion. To her, therefore, we are indebted for all we know of his last moments, a record of which she has fortunately preserved, and kindly permitted to be appended to these memoirs. To these interesting and affecting details, we feel it would be presumptuous and unnecessary to add any thing here. Suffice it, then, to say, that Sir Andrew manifested to the end the same composure, meekness, and lovingness, which had characterised him during life. The approach of death, which, from the commencement of his illness he apprehended as a not unlikely termination of it, had no disturbing effect on his mind, which was filled with the consolations and hopes of the gospel. Nor did the near prospect of eternity diminish, in his eyes, the importance of the sacred cause to which he had devoted his utmost energies. To the last, the Sabbath was the object nearest his heart, and uppermost in his thoughts. He had lived as its champion, and he may be said to have died as its martyr. His strength had been spent in its service, and an incident connected with it, proved the immediate occasion of the last access of the malady which cut him off. When enjoying a refreshing slumber, a paper was brought to him for his signature, being a requisition to the Lord Provost to call a meeting to petition against Mr Locke's bill. Having overheard the message, he raised himself in bed, called for pen and ink, and appended his signature, observing, with a smile, how firmly it was written for a sick man. It was the last he was ever to write! Immediately he felt an

oppression in his breathing, and the sensation was as if something had "given way at the heart." This was followed by acute suffering, which he bore with the most exemplary resignation. But ere long, all pain, all suffering, ceased, and he was privileged at length to depart in peace. He died on the evening of Thursday, April 12, 1849.

The result of a *post-mortem* examination showed, that the immediate cause of Sir Andrew's death was a disease of the heart, very similar to that which had so lately before cut off Dr Chalmers. The symptoms of this insidious malady having only discovered themselves two days before, the family were unprepared for the catastrophe, and thrown into the deepest affliction by the sudden removal of one with whom their souls seemed to be bound in the same "bundle of life," and with whom they had fondly hoped to spend many happy days.

Nor was the public less taken by surprise. The news of Sir Andrew's death came upon all as an event they had never anticipated: upon the hearts of all good men, they fell heavily as the sound of approaching judgment. The organs of public opinion expressed, almost unanimously, their admiration of his character, and regret for his loss. Numerous letters of condolence, from individuals, from societies, and from churches, were kindly addressed to the bereaved widow and family—all breathing sentiments of the highest respect and Christian sympathy.

The friends of the Sabbath, including the great body of the religious public, being anxious to testify

their respect for the memory of one who was identified in their minds with the cause of Scotland's Sabbath, a requisition was addressed to the family that they would allow a public funeral, and that his remains, instead of being carried to the grave of his fathers, might be deposited beside those of the noble-minded Speirs and the illustrious Chalmers. To this request, though it was felt to be a sad disappointment to his friends and to his numerous tenantry, the family was induced to yield, reconciled by the reflection, that though separated from the graves of his natural ancestry, his dust would repose, in appropriate companionship, with that of those with whom in life he could boast a still more honourable kindred. In consequence, the funeral took place in Edinburgh, on Thursday the 19th of April.

The following graphic account of the funeral formed the introduction of an interesting article on the subject of these memoirs, from the pen of Mr Hugh Miller:—*

"The funeral of Sir Andrew Agnew took place, as intimated, on the morning of Thursday; and, with the exception of that of Chalmers—which has never had any parallel in Scotland, and never again may—it was one of the most remarkable ever witnessed in this city. The streets, for a distance of at least two miles, were thickly lined with spectators; and the procession, which was of such imposing length that there were few points from which it could be viewed as a whole, was composed of the most respectable citizens of Edinburgh—members of all the evangelical churches, who had taken this way of testifying their regard for the remains

* From the *Witness* of April 21, 1849.

and the memory of a man who had stamped his name upon a great religious movement, unsurpassed in importance in the history of the Christian church in Scotland.

"The morning of Thursday, though the day darkened and roughened as it wore later, was clear and fine, and the sun shone brightly out in the burying-ground, as the long array of the funeral entered, and defiled along the walks. It was an imposing spectacle. The surrounding eminences thickly streaked with snow,—the sward still crisp with the morning frost,—the distant city, enveloped, in the calm, in its pale mantle of smoke,—the trees still leafless and hoar,—and vegetation every where blanched and repressed by the chills of the ungenial spring,—bore all a lighter and fainter tint than that which they usually wear, and imparted to the general groundwork of the landscape a dim and neutral tone, like that of an unfinished drawing. And on this blanched ground the numerous figures in black which thronged the wide area of the cemetery stood out in striking relief, like the shaded outlines of the limner on his tablets of a paley grey. The long overhanging range of vaults was crowded with spectators; the place, too, in which the grave was opened was peculiarly suggestive; for the massive tomb of Chalmers, inscribed with true taste, as if in illustration of the striking sentiment of the poet, with but the name of the illustrious dead, rose almost immediately over it—

> 'My epitaph shall be my name alone;
> If that with honour fail to crown my clay,
> O, may no other meed my deeds repay!
> That, only that, shall single out the spot,—
> By that remembered, or with that forgot.'

All served to show that the deceased, whose obsequies so many had assembled to honour, had been no common man, and had accomplished no common work. The imposing array was representative—even more decidedly than that which the

funeral of Chalmers had exhibited—of a great principle and great cause."

What stamped upon this assemblage its peculiar character was the perfect spontaneousness of the demonstration. No means were needed to get it up. The simple announcement of its publicity was sufficient to elicit this heartfelt tribute of public respect. At a meeting of friends, held after the funeral, it was agreed to set on foot a general subscription for a suitable monument to Sir Andrew's memory; and we rejoice to say that the design is now on the eve of being carried into effect, by the erection of a simple and massive monument, bearing, as its inscription, the motto of his life—"REMEMBER THE SABBATH-DAY."

The author of these memoirs does not think it necessary to close them with any formal or elaborate character of the deceased baronet. He has failed in his object, if he has not succeeded in conveying to his readers, through the history of the life, a complete idea of the man. Instead of drawing a portrait, he has merely permitted the sun-light of truth to fall on the features of Sir Andrew, in the various attitudes of his busy and useful career; and thus transferred to his pages a sort of calotype likeness, which, whatever may be thought of it as a piece of art, possesses, at least, the recommendation of being true to nature. He cannot, however, refrain from enriching his pages with the following eloquent tribute to the memory of Sir Andrew, delivered by the

Rev. Dr Candlish, in a sermon preached after the funeral, April 22:—

"Thus has gone to his long home one of Scotland's best aristocracy! faithful among the faithless, in whom has been ennobled a name, already by ancestry illustrious, by the record of it in God's book above, and in the grateful hearts of God's people and their seed for generations here below. And if a single eye, a simple aim, a sincere heart, be rare and precious blessings in this world of falsehood, selfishness, and strife, there is a loss mourned this day that cannot be soon repaired.

"No man of merely one idea was the standard-bearer who has now fallen; his eye ranged over the whole field of the Lord's battle, and his ready affections went forth towards all who, in any righteous cause, were glorifying God and periling themselves. But a man of one idea he emphatically *was*, in the grasp he ever held fast of the banner given him to unfurl, and the tenacity with which he refused ever to relax his hold for any other consideration whatever, whether of policy, or piety, or peace. Nor was his firmness marred by any vehemence of passion, or surly obstinacy of dogged selfishness or pride. Never man of milder temper, more amiable manners, less irritating to enemies, more generously kind to friends, more uniformly courteous to all. None ever saw him ruffled, impatient, angry, resentful: yet none ever saw him yield; for he knew his own mind, or rather the mind of his God; and like a rock he stood amid whatever storms raged around him, as calm and cool, yet as unmoved!

"What services he has been enabled to render by raising the tone of Sabbath observance in the church, securing attention to this neglected duty in high places, and stemming the tide of ungodly profanity setting in over the land, and how these services are connected with the channel

through which grace reached his soul in the voice of the preacher, 'Remember the Sabbath,' and the reward of glory hereafter to be bestowed on him by the Lord of the Sabbath,—the great day will reveal. Let it only be remembered now, that he leaned not, in life or in death, on any of those services for which Christian men justly honoured him, for peace or hope; he owned himself saved by grace alone, and through grace alone he looked for glory. Of him, and of such as him, it may be said, they are gone,—they rest from much weary, thankless toil. They are with Christ in glory, hidden till the resurrection morn; when it will be found that of all they ever did or suffered for Christ,—however it might seem at the time toil and suffering thrown away,—nothing has been lost."

To this beautiful sketch, the writer of these pages will only add, that there are few characters indeed, in describing which the delineator is less in danger of allowing honest eulogy to degenerate into empty panegyric. Sir Andrew Agnew was, in this respect, a type of his own much-loved Day—so saintly, and at the same time, so humane, that, in describing the man and the Christian, we are naturally induced to borrow our phrases and imagery from the Sabbath, and we feel that we are doing no more than justice to his character, when we apply to him the attributes of heaven-descended wisdom—"FIRST PURE, THEN PEACEABLE, GENTLE AND EASY TO BE ENTREATED, FULL OF MERCY AND GOOD FRUITS, WITHOUT PARTIALITY, AND WITHOUT HYPOCRISY."

It is not easy to estimate the amount of service rendered by Sir Andrew to the cause of religion and humanity. These pages contain ample proof of the

share which he had in reviving the spirit and raising the standard of Sabbath observance throughout the country. It has been well observed, that "he *created* the Sabbath question as one of separate and independent interest." And, without doubt, it is to his untiring energy and quenchless zeal that we are indebted, under God, for the strenuous opposition which had been made of late years against the advancing tide of Sabbath desecration. To those who disregard the Sabbath, or entertain lax views of its obligations, these efforts will, of course, appear worthless, if not positively censurable. To those who value the Sabbath, they will be held as enhanced in dignity and in importance by the grandeur of the object to which they were devoted. By the one class, his name may become a byword of reproach. By the other, he will be ranked among "the sacramental host," who "through faith have subdued kingdoms, wrought righteousness, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

Independently, however, of religion, and looking merely to secular results, few enlightened philanthropists will deny that the man who has succeeded in bringing up the public conscience to a loftier sense of Sabbath obligation, thereby elevating the general tone of morals, as well as doing so much to procure for all the benefits of an hebdomadal day of rest, is justly entitled to be numbered among the benefactors of society. The labouring classes, in particular, are largely indebted to the disinterested labours of Sir Andrew.

Their wants, their hardships, and their real welfare, were always nearest to his heart; and whether they may succeed in securing for their oppressed brethren the luxury of the "one day in seven," or failing in this, may themselves be plunged deeper down in hopeless and ceaseless drudgery, they may have cause to remember with gratitude his disinterested efforts in their behalf. "And now that he has fallen in harness in the thick of the yet undecided contest, it more than ever becomes men, who have the cause at heart, to strive to compensate, by fresh and united efforts, for a loss so great. The best monument to the memory of Sir Andrew Agnew that his friends could possibly erect, would be the triumph, on a national basis, of those sacred principles, to the assertion of which his life was devoted."*

But it were unfair to measure the value of Sir Andrew's services by what he was able to effect during his brief lifetime. Symptoms are not awanting of a revival on the Continent of the principles for which he contended. The hearts of Christian churches at home have been stirred to their depths in sympathy with his sacred mission. He has, moreover, succeeded in linking the Sabbath to the advancing causes of freedom, of temperance, of education, of moral and civic improvement. Henceforth the Sabbath will, without fail, take its place in the heavenly train along with those schemes of beneficence which, aiming at "glory to God in the highest," breathe "peace and goodwill toward man," and which, scat-

* From the *Witness*, as above.

tering blessings around them as they advance, may usher in the glories of the latter day.

"The time of rest, the promised Sabbath comes!
Six thousand years of sorrow have wellnigh
Fulfilled their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things,
Is merely as the working of a sea
Before a calm, that rocks itself to rest."

END OF THE MEMOIRS.

ADDITIONS

TO THE

MEMOIRS OF SIR ANDREW AGNEW, BART.

RECOLLECTIONS OF SIR ANDREW'S DEATHBED.

BY LADY AGNEW.

"I bless Thee for the quiet rest thy servant taketh now—
I bless Thee for his blessedness, and for his crownèd brow—
For every weary step he trod in faithful following Thee,
And for the good fight foughten well—and closed right valiantly!"*

BETWIXT six and seven o'clock on Thursday evening, April 12, 1849, my blessed husband expired in my arms. Sad and sorrowful as was the parting scene, I thank God that I can say, "It was a blessed day;" and that I can dwell on it with the feeling of joy and thankfulness, that the Lord was near to us, and that He heard every prayer, save *one*, which He could not grant—the prolonging of that precious life!

On being sufficiently recovered to wait upon him, he told me, in the course of our conversations, that during those solitary days and hours, when he was left so entirely to himself, he had had many searchings of heart, going back over all his former life—seeing all his faults and shortcomings in the days of his youth, and in his riper years. He seemed

* *Lays of the Kirk and Covenant.* By Mrs Alexander Stuart Menteath.

much solemnized, as he spoke of things which he would not do, if he had the power to recall them now, and how the thoughtlessness of a few years might embitter after-life. Knowing that he was always severe upon his own failings, I suggested that he was not so much to blame—that he meant well—and that in some of those matters he referred to, he was "more sinned against than sinning." "But," he replied, "God does not send us these chastisements without cause, and it well becomes us to search and try our ways, that we may see and mourn over all that has been amiss, and pray to be kept from such evil in time to come. I know," he added, "that it does not affect our justification in the sight of God. I bless God that 'there is forgiveness with Him,' and that it rests upon the sure foundation of Christ's death and Christ's merits alone; but that blessed assurance should not make us the less anxious to search our hearts and try our ways." I acquiesced, reminding him of a favourite passage in a little tract, "Let sin break thy heart, but not thy hope in the gospel."

Soon after this I found him busily reading the "Life and Times of Philip Henry" (published by Nelson). He was greatly pleased with it. "Passing strange," he said, "that *any* government should have wished to exclude such a man as that! Read his life, and you will see with what ingenuity tests and acts seem to have been framed with the express purpose of forcing out men of such a stamp as the gentle, the forbearing Philip Henry. Oh! when will they be wise!" he fervently exclaimed, "when will they become wise, and instead of ingeniously keeping good and conscientious men out, delight to employ them in the church and in the state! Never, I suppose, till the millennium, when there shall reign a Just One, ruling in the fear of the Lord." And here I must mention, for truth requires it, that Sir Andrew was, to use the words of the excellent Augustus

Toplady, "one of those old-fashioned people who believed in a millennium." His views on this subject coincided with those of Dr Chalmers, and, like him, he took them simply from Scripture. He was not fond of controversy, and, therefore, as all are not agreed about these views, he never entered into disputation about them, but would hand them over to others.

We did not take alarm at the progress of his disease till within two days of his departure, not knowing the nature of the concealed complaints within; but I was aware that he himself often thought it would end in death. His manner was solemn, and he seemed preparing for another world. His perception of what was wrong was keener, his aspirations after a higher tone of personal and family religion were higher, and he seemed becoming daily more fitted for a better world, and more unfitted for the present. He was often in prayer. One day he spoke to me of the Lord's Prayer, which he loved much, though averse to the frequent repetition of it as a mere matter of form. He dwelt on its comprehensiveness, though consisting of so few words, and on its breathing such desire after God's glory; and remarked how few and simple were the petitions for man—just three —for daily bread, forgiveness, and deliverance from evil; which three things, savouring of sin and want, he will only need to pray for during this state of imperfection. "Did it never occur to you," he said, "to try how beautiful and how complete is the prayer *without them?*" He then, slowly and emphatically, repeated it thus:—

"Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. For thine *is* the kingdom, and the power, and the glory, for ever and ever. Amen."

"Is it not beautiful?" he said, on coming to the conclusion; and he lay for some time seemingly wrapt in the silent

contemplation of the coming glory. I have thought since that he was even then preparing for the worship of heaven; dropping out of his devotions all that pertained to earth, and retaining only those aspirations in which the church above can yet join with the church below.

Until the last two days of suffering, while he yet lingered with us on earth, he never failed, ere I parted with him for the night, and still retaining my hand in his, and without any preparation, to break out into the language of prayer, pleading for himself and for all dear to him with most affectionate earnestness. His tongue was loosed, and he seemed to be at home in prayer, beyond what I had ever before witnessed; involuntarily reminding me of the beautiful lines of Montgomery:—

> "Prayer is the Christian's vital breath,
> The Christian's native air;
> His watchword at the gates of death—
> He enters heaven by prayer."

I thought I had fixed in my memory some of the soul-elevating expressions he used in his aspirations after holiness and likeness to God; but sorrow effaced, and I cannot recall them. Humility was the most striking feature in these prayers; but, indeed, he seemed growing in every grace, and ripening fast for heaven. In love to God, and in love to man, he grew daily. He seemed also, more than ever, to enter into and admire the depths of that "great love wherewith God hath loved us." "Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God"—(1 John iii. 1)—was the last sweet portion from the Bible that I was privileged to read to him; and he *marvelled* over it. A little before, having read to him from the Gospels of the woman charged with adultery, whom they brought to Jesus, when I came to the verse, "Neither do I condemn thee; go, and sin no more," I

looked up, and the tears were in his eyes. "How touching! how encouraging!" he said.

I hardly ever left him, and he often thanked me, and seemed surprised that I was so anxious about him. Alas! the doctors gave me no hope of keeping him long, and every moment seemed precious. It was amongst God's many mercies that he did not know his end was so near as it proved to be; he was not in any way agitated, therefore, but talked calmly of life or death as God saw best. "His will must be best, His will be done." He imagined, present danger and alarm was past, but he always considered this fever was a serious thing at his age (only 56 in March), and that it was a call to him "to set his house in order," and to prepare for a summons hence ere very long. This presentiment I often combated. He desired, if it was God's will, to set his worldly affairs in order before going hence. His labours in the Sabbath cause often left him little time for that; we therefore talked of this, but we talked more of the earnest desire, after this illness, we both felt to live more to God's glory, devoted to Him, close to Him, that our last years might be our best years, that whatever we did it should be with a view to God's glory—not our own pleasure or gratification! "O yes," he said, with such earnestness, "that is the difficulty, but with God's help we will!" He so enjoyed the idea of the sweet and quiet spring and summer we should, please God, enjoy at Lochnaw and Larbrax* this year! But it was not so to be!

When first, on Tuesday night (the 10th of April), the distressing, and as I found alarming, symptoms of great difficulty in breathing came on, accompanied with a sort of spasm of the chest, he expressed a great desire for the doctor to come. I had sent for him, but the symptoms were

* A cottage close to the sea, built by Sir Andrew for the health of his children.

not so urgent when I wrote, and therefore he did not come till between nine and ten o'clock. As it was half-past six when this came on, the time seemed long indeed, and I said—"Oh! if the doctor would but come;" he looked at me calmly, and said slowly, "He will come in God's good time." "Thank you," I said, "for that good word, and thank God for giving you patience—you never complain." He answered in the words of Scripture, "Let not a living man complain, a man for the punishment of his sins." The doctor came between nine and ten, and was astonished at the new and alarming state he found him in; for the first time he spoke of danger, almost immediate danger; he called for brandy and hot bottles, with flannel, to keep up the circulation. A profuse perspiration had come on, but the extremities were cold, and the pulse, it seems, very low. The doctor dreaded water on the chest, and, as he told me afterwards, thought he had not half an hour to live. The remedies, however, took effect in a little, most wonderfully.

When I returned at six in the morning of Wednesday, the doctor told me that Sir Andrew had had a much better night than he could possibly have expected; had slept a little, and the breathing seemed right again; that what he now feared was the lungs or heart being affected; that he thought he had detected slight inflammation on the lungs; but that that, though alarming, was a more manageable thing than water on the chest. He proved right in this, but the inflammation of the lungs and pleura was very slight, as it was found afterwards, and a complaint in the heart, similar to Dr Chalmers's and to that of Dr A. Thomson, was what at last so suddenly and painlessly caused his death.

Alas! it was but a few minutes after the doctor was gone that this oppression returned worse than ever, and although he was with us immediately, yet the same remedies that had before overcome it, refused now to produce any effect.

The noise the breathing made was painful to hear, the oppression was great, and the breathing short and difficult. These hours on Wednesday forenoon were the most painful he had to endure. I was now dreadfully alarmed; and he said to me, "Oh! if I could but get a little rest, should it please God to take me—if only I might have a rest first, and be able to talk to you." I said, "You will get it, I doubt not; let us pray for it;" and, shortly and incoherently, I did call on God for it. Not knowing how near his end might be, after a while, I said—I could not help saying it—"Dearest, I wish much to ask your forgiveness for any thing in which I have ever distressed you." He said, "Do not agitate me, dearest; do not agitate me. If it were not for that, I too would ask *your* forgiveness." I answered, "Truly, you have no cause;" and, seeing it did agitate him, I said no more. Dr Henderson proposed dry cupping to relieve the chest, and taking a little blood to keep down some slight inflammation. Sir A. at once consented to this, bore the painful operation manfully, holding my hand all the time; and afterwards he so courteously thanked the cupper, as he passed his bed to go, that I could not help saying, "I wondered he should so thank the man who had put him to so much pain." He smiled, and told the doctor and me that there was a superstition in Ireland, that whoever was bled for the first time in his life was certain to recover. "Now," he said, "I never was bled before." The doctor said, "I am sure I trust it may be your case, Sir Andrew." He continued talking to me jokingly about who had first told him this in Ireland. He said, "Was the doctor much alarmed about me last night?" I said he was, and that the poor boys and I were also much distressed; that they did not go to bed till he was better, and then they came to his door to get back what pillows and bolsters he did not require. He smiled at the idea of their having all "subscribed their own pillows and bolsters" for him. I told him

that Dr Henderson had proposed getting more advice, but that I thought he would not like it. After a little, he said, if Dr H. wished it, he would not object. I wrote this to Dr H., who, coming soon after, Sir Andrew said to him, kindly, "But is not this an ungrateful return to you, Dr Henderson, who have attended me so affectionately and so skilfully, to wish to see any other doctor?" "Not at all," Dr H. replied, "when it was my own wish." "And do you expect any good result from it?" Sir Andrew said. "If any other doctor could suggest what in the mean time might afford you even relief, I would not for the world that you should not have the benefit of it," Dr H. said. After this, Dr Alison was sent for. In the afternoon of this long day (Wednesday), Sir Andrew, wishing to try to sleep, I sat out of his sight; but the breathing, which had at times certainly been more moderate, became again as bad as ever when he tried to compose himself. I went to him, and he said to me, "You see this baffles the skill of the doctors and all their medicines, and I throw myself on the power of God." I think, from allusions he afterwards made to this, in a more incoherent manner, next day, that some inward conflict had taken place at this time. He spoke of something *satanic* connected with the oppressed state he was then in, but that he would not yield to the Evil One; that he had resisted, and said, "No; we received our faculties from God, and by His help we will keep them;" and so he said he had conquered. Certain it is, from that time he seemed perfectly calm, and resigned to whatever was God's will, and in a most peaceful, heavenly frame of mind. When distressed with the difficult breathing, I often said to him, "But your mind is in peace?" "O, yes," he always answered, "in perfect peace!" "Thou wilt keep him in perfect peace whose mind is stayed on Thee," I repeated from Isaiah, "because he trusteth in Thee." To this he responded most warmly.

At one time, when his sufferings were at the greatest, from the laboured breathing, he looked at me very wistfully. He could not speak without difficulty, but he just said, "You will be good to my poor boys—you will be kind to my children?" "O yes!" I quickly answered, knowing but too well what he meant by that, and that he was looking forward to my being their only parent. Some little time after, and when easier, he said to me, as my head was close to his, "I did think at one time that God was about to remove me speedily, thus punishing me for my procrastination, and not giving me time 'to set my house in order,' but I think now He *will* give me time for that." I hoped indeed He would; but my dear husband was always too ready to blame himself. Again, alluding to his never having had a refreshing sleep or rest since he signed that paper relative to the Sabbath, he said to me, "It is a mystery to me what could have given way when I signed that petition. It seemed to me as if something had given way about my heart. I have never felt right since." And then, with his usual ingenuity in finding out something to blame in himself, he said, "Could it be that God was displeased with my presumption?"

About twelve o'clock (noon) Dr Candlish, hearing how ill Sir Andrew was, came to see him. He had not seen him before, on account of its being fever. Not to alarm him, I said that Dr Candlish was come to see David (who was ill also), and asked if he would like to see him. Very quickly he replied, "He is not come to see David, he is come to see me. Beg him to come up stairs; only tell him not to be long, as I am so weak. Explain that to him." I did so; and he prayed shortly and fervently at his bedside, then rose up and repeated some texts: "This is a faithful saying," &c., "The blood of Jesus Christ cleanseth from all sin," and "Behold the Lamb of God that taketh away the

sin of the world." Sir Andrew shook hands affectionately with him as he came in and went out, then he made me repeat the texts again to him, saying he had not heard them distinctly, but he had heard every word of the prayer. In the afternoon several carriages came to the door, of people inquiring for him, having heard, at Mr Drummond's Wednesday lecture, how ill he was, and Mr Drummond having most fervently prayed for him. I told him this, and the anxiety that was felt for him. He said, "My friends are too kind, too anxious about me. It only humbles me to hear of it." I said it was no wonder they were anxious, knowing the work he was engaged in, and all he had done. "Oh, do not flatter me!" he said so touchingly, "do not flatter your old man! It is dangerous to speak of what *we* have done." I said, "Yes, as a ground of justification, it is dangerous; and I thank God you are on a far safer foundation than that; but, as a matter of thanksgiving and privilege, to have been allowed to work for God—to have been, as His instrument, employed for Him"—"Oh, no," he said, "the instrument is nothing, God is all in all; and He will raise up other instruments, doubtless. I am laid aside." This he had said from the beginning of his illness.

Between six and seven in the evening Dr Alison came along with Dr Henderson. I followed the doctors out of the room. Dr Alison was not quite without hope; and I returned to Sir Andrew with the account that he was now, with a view to keeping up his strength, to get brandy, a dessert spoonful every half hour, and strong soup every two hours. Dr Henderson left us at midnight, but said he would send Dr George Bell, who had before offered his services to sit up the remainder of the night, if we approved. I went and proposed this to Sir Andrew, who, with his usual consideration, said, "It would be hard on Dr Bell, rousing him at such an hour, would it not?" We assured him he

would rather feel it a privilege to come and stay beside him. He consented; and in less than an hour Dr Bell came. Sir Andrew said to him, "Is not this very selfish, to have allowed you to be disturbed in your sleep on my account?"

I returned at about six in the morning. Found him much the same. He had had some sleep—morphia sleep. He said he was refreshed by it, that he had dreamt of being in India, and all sort of things; but he did not look refreshed, and his breathing was still oppressed, though less than it had been. Dr Bell, before leaving us, read to him the 103d psalm, a great favourite. This was the last reading of the Bible to him. I sat on the bed beside him, and supported his pillows. He thanked me, and said he felt much better with all the good things we had given him, but thought the brandy might be stopped, as no longer necessary, and the soup continued. He did not approve of taking spirits except as a medicine.

He then spoke about our going to Lochnaw soon; his mind was as clear and calm as ever—his breathing made a slight noise, but was not oppressive. When I asked him, if it was not distressing the noise of his breathing? he said, No, he did not even hear it, and he had no pain whatever. As I sat close to him, I observed that when I repeated verses from the Bible, but more especially when I prayed, the attention he gave to hear me caused the noise in the breathing to cease altogether. I therefore prayed the more constantly, and he would join and add words to mine. I cannot recall much, but I thank God that He brought many texts seasonably to my mind. Wishing to make him, in some degree, aware of his state (though I did not think death was so near as, alas! it proved to be), I prayed that God would reconcile us to His will, would enable us to say, "Not my will but Thine be done,"—would make us feel that He knew best what was good for us, life or death! I then said, "And if it should

be His will to remove you first, oh! grant that soon we may be re-united." I suppose my voice must have faltered; he looked at me, and said, "Re-united! dearest, are we not perfectly united? what do you mean?" I said, "Yes, I know we are; but I prayed that if it pleased God to remove you first, to take you to Himself before me, then I asked that we might soon be re-united." "Oh! yes," he replied, "may we soon be re-united!" but he slowly added, "I did not hear that," and then he went on in prayer, "And may all our dear children, all bearing our name, all belonging to us, all our race, meet us at the right hand! oh! may not one be missing; may they all be there!" I continued in the same strain as he stopped for breath; then slowly and emphatically he concluded, "Yes, may they all be found in that day when He makes up his jewels!" We then spoke of what comfort we had had in all our children. "Oh! yes," he said, "I thank God I have no fear, but that they all will be brought in, and what mercies!" "Yes," I said, "you can say, goodness and mercy—" "Yes," he said, taking up the words, "*have followed* me all the days of my life." I added, and you can also say, "And I shall dwell in the house of the Lord for ever."

Seeing one of the younger boys (Frederick) at the door, looking very anxious, I asked if he might come in. The poor boy, on being admitted, could hardly bear to look at his dear father, he was so changed since he had seen him a day or two before, but he took the hand he held out to him and fervently kissed it; Sir Andrew drew his hand to his mouth and most affectionately returned it. He then said, "I am much better, Freddy, I feel quite well, but the cruel doctors will not let me get up." He asked if he had been at school, and seemed perplexed to find he had not. The same scene was repeated with Gerald. After they went away, he said to me, "I fear my poor boys got a sad alarm about me the

other night" (Tuesday, when he first took the alarming turn). I said, "Yes; they and all of us were much alarmed, and really they are not yet in a state for going to school, they are so distressed about you."

About three o'clock, the Rev. Mr Drummond, of the *English* Episcopal Church in Edinburgh, came to see him, and prayed beside Sir Andrew, who seemed much pleased at seeing him, shook hands, and thanked him.* After he went, the doctors again came, and Sir Andrew asked if really he must not get up, as he felt well, and had so much to do. The reply was in the negative.

I now began to perceive that my dear husband's cheeks looked more hollow; but yet there was not much change in his appearance. He, as usual, was ever turning upon me looks of affection, and saying, "Bless you, dearest," "Thank you, dearest." After partaking of some tea, he said to me, "Did the doctors really say I was *not* to get up?" making a movement as if he was going to get up. I said, "O, yes; they said you must not think of it." "If they said so, then I won't get up; but I feel well." I got up beside him on the bed, and asked if he would like his head lower, or the pillows altered. "No," he said, "I will keep them as the doctors left them." I desired the servant to keep near, so that I might call if I wanted help. I then silently commended

* Sir Andrew's opinion of Mr Drummond and his position may be seen from the following extract of a note to Mr Leeke, dated 28th Dec. 1842:—"He is the best of good men, and I verily believe could not have acted otherwise. But he was a *marked man* on account of his resistance to Puseyism in general, and he had no choice but to resign to escape 'suspension,' which would have placed him in a false position. All the evangelical Episcopalians in Edinburgh, of whom I know any thing, are rallying round him. He is the author of a 'Sermon for the Times,' which, with a preface and appendix, exposes the whole doings of Puseyism. There is not a better man, nor a more sound divine in England than Mr Drummond."

my dear husband to God. I still prayed for life, knowing that all things were possible to God.

Finding, by the increasing weakness of the pressure with which he still turned round and pressed his lips to mine, that life was ebbing, though slowly and gradually, away, I earnestly prayed that the struggle might be brief—that there might be none—that His servant might gently sink to sleep with Jesus! And to this my last prayer a full and gracious answer was given. It was fulfilled most strikingly. He seemed still quite sensible, and I prayed beside him, close to him. "I thanked the Lord that through life He had been 'our Shepherd;' so that we had not wanted any good thing. I blessed Him for the green pastures, for the still waters; above all, that He had restored our souls, and led us in the paths of righteousness for His own name's sake." I knew that all this was familiar to his ear, because we had been reading together Stevenson's beautiful exposition of that psalm, and I thought he could the easier follow me while he retained his powers of mind. I saw now they were going; so I prayed that, "in the valley of the shadow of death God would be with us, that we might fear no evil, that his rod and his staff might still comfort us." When I had ceased, I saw the change was at hand. I imprinted a last kiss on his quivering lips; he still seemed to acknowledge it. I called to the servant; he came, just as my dear husband bent forward his head; then, with a last, long sigh, he laid his head back on the pillow, which my arm supported, and he was gone, from a world of sin and sorrow, to the presence of his God. "Blessed are the dead that die in the Lord, and rest from their labours." My first impulse was, to return most fervent thanks to the Lord, who had heard and answered my prayer, and had given to His servant so peaceful, so painless, so blessed an end. Nor did I feel the reality, and the fulness, of my own loss, till I returned to the chamber of death, and

looked on the cold and rigid remains of *one* so inexpressibly dear! Then, indeed, I felt that God was giving us an awful lesson of the bitter effects of sin, which brought death and sickness and sorrow to this earth; but, blessed be God, who giveth us the victory over all our enemies, through Him that loved us, and gave himself to death for us, and who has given us this most consoling promise, wherewith to "comfort one another," that, when He shall come again, then "them also which sleep in Jesus will God bring with Him."

FUNERAL OF SIR ANDREW AGNEW, BART.,*

APRIL 19, 1849.

"The funeral of this much respected and lamented baronet took place on Thursday; and, in accordance with the request of a large portion of his fellow-citizens, the ceremony was a public one. The long train of mourners who followed his remains to the tomb was composed of men of all parties and denominations, and the whole line along which the procession passed was crowded with spectators, several of the shops being shut; and every available spot from which a view could be obtained was occupied. The various bodies intending to be present having assembled at their appointed places, they proceeded to the residence of the deceased, in Rutland Square, where the procession formed, and moved thence in the following order:—

"A division of police, followed by the baton-men; the general public, walking four abreast, and headed by Sir Adam Hay, Bart., Earle Monteith, Esq, sheriff of Fifeshire, and Robert Paul, Esq.; then followed the members of the Young Men's and Working Men's Sabbath Observance Society, and

* The following account appeared in several newspapers of the day.

the Committee of the Sabbath Alliance. The next in order were the students, who numbered between sixty and seventy; and upwards of fifty ministers, professors, &c.; amongst whom we noticed Dr Muir, Dr Hunter, Dr Arnott, Dr Macfarlane of Duddingstone (Established Church); Dr Cunningham, Dr Duncan, Dr Begg (Free Church); Dr M'Crie; Professors Miller, Menzies, &c.; Rev. Messrs A. Thomson and Reid (United Presbyterian); Rev. Mr Goold, &c. The members of the Town Council were next in the line of procession, and included the Lord Provost, Bailie Tait, Convener Weir, and Councillors Gray, Young, Miller, and Fyfe; Charles Cowan, Esq., M.P. for the city, also took his place in the procession. Immediately before the hearse was a deputation from the Lochnaw tenantry, with regard to whom it is right to mention, that the family of the deceased baronet had engaged a vessel for the purpose of bringing them (amounting to between fifty and sixty) to attend the funeral, but she unfortunately grounded in the bay while commencing her voyage, so that only those who could procure other means of conveyance were enabled to be present. Then followed the hearse, drawn by six horses, containing the body; five mourning coaches, with four horses each, containing the relatives of the family and private friends of the deceased,—among whom we observed, Rev. Dr Candlish, Rev. Mr Drummond, Dr George Bell, Dr Moir. A number of private carriages closed the line of procession. The coffin was of mahogany, covered with crimson velvet, bearing a plain inscription, merely indicative of the name and age of the deceased.

"At about half-past eleven, the procession moved along Rutland Street and Princes Street, passing up the North and South Bridges and Nicolson Street, to the Grange Cemetery; on arriving at which, it passed into the grounds, until its rear reached the gate. The procession then halted till the coffin, which was afterwards carried shoulder high,

was taken out of the hearse, when those forming the procession moved round the cemetery till they arrived at the tomb, when the whole opened up right and left, and the vast assemblage being all uncovered, the body was lowered into its last resting-place, immediately adjoining the graves of Sheriff Speirs and Dr Chalmers. Every part of the beautifully laid out grounds was crowded to excess; and the day at this period being fine, with a brilliant sunshine, the scene altogether was one of the most imposing description."

The remains of the deceased Baronet were followed to the grave by six out of the seven sons who survive him (the absent one being prevented from attending by indisposition). They were accompanied by his sons-in-law, Rev. Thomas B. Bell of Leswalt, and F. L. M. Heriot, Esq., of Ramornie, and his brothers-in-law, James Evans, Esq., T. H. Graham, Esq., and Admiral Wauchope.

THE FAMILY OF SIR ANDREW.

Sir Andrew had thirteen children, of whom ten survive, viz.:—1. Andrew, the present Baronet; 2. John De Courcy Andrew; 3. David Carnegie Andrew; 4. James Andrew; 5. Agnes, now Mrs Thomas Bell; 6. Martha, now Mrs F. L. M. Heriot; 7. Stair Andrew; 8. Thomas Frederick Andrew; 9. Gerald Andrew; 10. Mary Graham. The deceased members of the family are—Elizabeth, who died January 30, 1830; Madeline Elizabeth, who died November 8, 1830; and Michael Andrew, who died May 6, 1839.

THE NINETEENTH OF APRIL.

BY MRS A. STUART MENTEATH.

O mingled web of April hours,
In sleet, in sunshine, and in showers,
Ye herald on the way!
Well—for a sorrow and a joy,
Our strangely blended thoughts employ,
A loss, a gain, the first our own—
The last, all his, who is laid down,
In his still sleep to-day!

And well may Labour from her task
Look up, one respite hour to ask,
And Want, with deep, dim eye;
All thronging dense from close and lane,
To swell the sable winding train,
That like a river of dark waves,
Flows onward to that place of graves,
Where Scotland's treasures lie.

Thrice-honoured home of righteous dust!
Thy consecration is the trust,
Committed to thy breast!
Dust, precious in Jehovah's sight,
Each grain a germ of living light,
Sown, in earth's harvest-time to spring,
When He—her so long absent King,
Shall come, and give her rest!

Till then, within thy bosom deep,
Must Chalmers sleep his quiet sleep,
The mighty, and the mild!
Serene, as in that noontide-rest,
They knew—who knew and loved him best,
When, spirit-worn with giant care,
Hushed in an atmosphere of prayer,
He slumbered, like a child!

And fast beside the massive stone,
That bears—best epitaph in none,—
The letters of his name!—
Another,* meetly neighboured, lies;
Whom thousands—blessings in their eyes,—
Name by wild shore, and lone hill-side,
'Neath fanes, that wanton power denied,
Till his clear voice cried "Shame!"

And now to these a third we bring,
To God a priest!—to God a king!
By gentleness made great!
Great, in his toil of patient love,
Great, in his Saviour's sight above,
Great, in that kingdom where shall stand,
Who do, and teach His least command,
Sharing their Master's state!

Alas! the righteous pass away!
The grave hath richer spoils to-day,
Than bankrupt life may keep;
And, as we quit the hallowed ground,
The heaven with rain clouds blackening round,
There seems an omen in the gloom,
A presage of o'ershadowing doom,
While His beloved sleep!

* Graham Speirs, Esq., the late lamented Sheriff of Edinburgh.

We may not spare thee to the rest,
Thy natural love had chosen best,
Anear thine own roof-tree!
Where in the silence of the hills,
Thy lake its bubbling fountain fills,
And oft as midnight storms arise,
To its chafed voice—a voice replies,
The far voice of the sea!

O there thy sleep were sweet and sound,
The old home shadows closing round,
The dear familiar scene!
The fathers of thine ancient line,
Hushed in a calm, profound as thine,
And trees, thy boyhood's planting, near,
Renewed in freshness, year by year,
To keep thy memory green!

And reverent love had met thee there,
Smoothing thy narrow couch with care,
As if it were thy bed;
And children's children still had come,
For Sabbath teachings to thy tomb,
God's boon and privilege of rest,
A sacred link in each young breast,
With the beloved dead!

Ah! kindred eyes may weep to see,
Thy life and death must sundered be,
Thy home and grave apart!
But ever, ever, self-denied,
Unto thyself thou hast not died,
And 'mid the vexed world's din and stir,
To be the Lord's remembrancer—
We need thee, where thou art!

We need thee—by our common path—
A power thy buried presence hath,
Thy very dust a tone!
O whisper low from out the grave,
His birthright to the Sabbath slave—
And thrill conviction to the breast
Of him who robs his brother's rest,
A spendthrift of his own!

Teach us, true witness for thy Lord!
How still to wield the Spirit's sword,
In meekness tempered best;
Teach us to bear the taunt, the scoff,
The hour when timid friends fall off,
The cold approval, heartless blame,
With this, "My Master bore the same,
And there remaineth rest!"

O gentle in thy firmness still,
Who ever moved thy steadfast will,
Or chafed thy patient mood!
Bearing a blessing in thine hand,
The banner of thy God's command,
While surging passions swell and toss,
Calm in the presence of the Cross,
For evil rendering good!

Alas! we would have kept thee here—
And stretched our hope to some far year,
Crowned with a contest won!
Unheeding how beneath our view,
The ripeness of thy spirit grew,
Its weariness of sin and strife,
Its gentle weanedness from life,
Telling thy work was done!

Sweet after labour falleth sleep!
It may be, that thy grave shall reap,
That which thy life hath sown!
And they who owe thee better birth,
Uphold the Sabbaths of the earth,
Until, when earth and heaven are moved—
O servant! faithful and beloved,
Thou shalt receive thy Crown!

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